







# THE HARMONIST

(Sree Saffianatoshani  
FORTNIGHTLY.

*Krishna Ekadashi Kartic 450 G.A.*

*November 9, 1936.*

अशेषकेश-विश्लेषि  
परेशावशमाश्रिताः।

*Annihilation of all pains suffers as  
The Service of Radha-Krishna,*

जोयादेवाः परा पत्रो  
मव्ये सज्जनतोषणो ॥

*May these our high aims flourish  
To gladden the hearts of true devotee*

॥ श्रीगणेशाय नमः ॥

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Paramahansa Bhakti Siddhanta  
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## The Harmonist

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# The Harmonist

## ( Sree Sajjanatoshani )

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### The Message

THERE is going on at this moment an overwhelming influx of the Divine Energy for rectifying the thought-currents of this tiny earth of ours. This mighty influx has been impinging itself upon our planet for the last fifty years in the external shape of the revival of a religious movement which was propounded 400 years ago by Sree Krishna Chaitanya. The revival has been brought about by the agency of Thakur Bhaktivinoda since the eighties of the last century.

The vitality and importance of a movement is judged by the number of its adherents. The movement represented by this journal is spreading with extraordinary rapidity considering its absolutely unworldly character which is seemingly incompatible with the fashionable aspirations of our present day civilization.

At this very moment the best minds all over the world are being exercised over the

problem as to how to establish equal opportunities of self-improvement for all persons. The vast majority have not got this opportunity in the measure of the civilization of the Age. There seems also to be no possibility of equalising the chances of all persons without lowering the higher level of living. Moreover, as no two individuals even of the favoured classes, to whom the chances are open, are found to benefit in equal degrees, the hopes of success of the plan of equal chances, even if it could be established on the universal scale, are greatly minimized.

This universally coveted full opportunity of self-improvement is brought to the door of every individual by the Message of Divine Love of Sree Krishna Chaitanya promulgated, by a significant coincidence, at the same time when Martin Luther was inaugurating the Protestant Reformation in Europe.

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The Teaching of Sree Krishna Chaitanya has come down to us enshrined in a great literature in the Sanskrit and Bengali languages. But although it has always been admired by every person and is professed to this day by millions, its full significance could be grasped, by the nature of the case, only by very few. The philosophical portions of the literature have never been studied on any popular scale and were forgotten in course of time by the communities professing the cult, so much so that Thakur Bhaktivinode, the pioneer of the present movement, found it difficult to procure a copy of Sree Chaitanya Charitamrita in the eighties of the last century in Bengal, the home of the original movement. And scholars have not yet recognised the transcendental character of the Teaching of Lord Chaitanya.

But the natural function of the soul on his own uncontaminated spiritual plane, as distinct from the planes of the physical body and material mind to which our activities are now confined, is more or less admitted to be the *sine qua non* of the spiritual quest by all great religious teachers. We submit that the significance of this principle is clearly brought out and incorporated in actual practice in a thoroughly scientific manner only in the Teaching of Lord Chaitanya.

• Thakur Bhaktivinode re-stated the Teaching of Lord Chaitanya from the comparative point of view.

The limitations that hamper the activities of the physical body and material mind and are an indispensable condition of their existence are not found in their unwholesome form on the plane of the soul. The only method by which these limitations can be transcended, neither eliminated nor suppressed,

both of which are impossible and unnecessary, is by culturing the function of the soul as distinct from those of the body and mind.

As soon as the spiritual energy of the soul is liberated, an individual naturally transcends, by means of the activities of his soul, those limitations which are a concomitant of the operations of the physical body and the material mind on a plane which corresponds to their defective nature. The functions of the physical body and material mind cannot serve the purpose of the soul except for effecting his liberation, under proper guidance, from his subjection to physical and mental nature. The liberated soul is in a position to act on his own unhampered plane without any help from the body and mind.

The professed purpose of all religions is to re-instate the soul in the state of his natural activity. But no religion except that of Sree Krishna Chaitanya offers the scientific demonstration of the method by which this purpose becomes attainable. This epistemological method should be acceptable to all impartial seekers of the successful solution of the ontological issue.

The Message of Divine Love makes his appearance to conditioned souls through the mouths of His unalloyed devotees. God descends in the shape of His discourses by His pure devotees, from the plane which is located beyond the reach of the mind and senses. The Message is the direct manifestation of God in the apparent garb of the language of this mundane world. He makes Himself known as He is to all conditioned souls by awakening them from the torpor of their dreamy state if His Message is listened to with reasonable faith.

# An Aspect of the Propaganda of the Gaudiya Math

B) Prof. Nisi Kanta Sanyal M. A.

IT is a peculiarity of the propaganda of the Gaudiya Math that it directs its chief activity towards three distinct geographical tracts. They are (1) Gauda-mandal centering on Sridham Mayapur (2) Kshetra-mandal centering on Puri and (3) Braja-mandal centering on Radhakunda.

Thakur Bhaktivinode identified the site of Sridham Mayapur where he instituted the service of the Pancha-tattva and Sree Sree Jaur-Vishnupriya on the Birth-site of Sree Chaitanya; resided at Sree Gokhuma opposite the town of Nabadwip; built a small house on the sea shore at Puri which he named Bhakti-tanti, where he passed several years in devotional practices; visited Braja-mandal on two occasions and on his last visit he induced the Sanjharas, a tribe of brigands who robbed and murdered the pilgrims and made it impossible for them to visit the holy sites of Braja-mandal, to give up their criminal mode of life. In these activities, Thakur Bhaktivinode was following in the footsteps of Sree Chaitanya.

Lord Chaitanya was born at Sridham Mayapur 450 years ago, resided for the last eighteen years of His manifest Leela at Puri and began the restoration of the forgotten holy sites of Braja-mandal which task was carried on by Sree Sanatana Goswami, and, as a matter of history, the traditions connected with the present sites of Radhakunda, Brindavan and other holy sites of Braja-mandal date from His visit in 1514.

The Gaudiya Math has been following in the footsteps of Lord Chaitanya and Thakur Bhaktivinode, the pioneer of the revived movement of *suddha bhakti*, in concentrating upon the work of restoration of the grandeur and purity of worship of the holy sites in all these three regions.

Quite a number of permanent centres of propaganda have been established by the Mission in course of the last two years in the district of Muttra. There are now no less than nine branch Maths of the Gaudiya Mission in that district viz. (1) Muttra Gaudiya Math Office, (2) Sree Krishna Chaitanya Math at Brindaban, (3) Braja Swamunda-Sukhada Kunja at Radhakunda, (4) Kunjabehari Math at Radhakunda, (5) Radhakunda Gosthabati at Radhakunda (6) Sanlebehari Math, Barsana, (7) Nandagram Gaudiya Math Office, (8) Barsana Gaudiya Math Office, (9) Gosthabehari Math at Seshasayee and site for a tenth Math at Gobardhan has just been acquired. There are six Maths in Orissa and eighteen distinct establishments in different parts of the district of Nadia. These figures speak for themselves.

The question may be asked by persons who are not well-versed in the principles of devotion as to whether there are any deeper reasons other than those of effective propaganda that have led the members of the Mission who have renounced the world for engaging in the work of purchasing land and constructing beautiful

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places of worship in these particular tracts. Such a direction of the activities of the Mission will necessitate the employment of a considerable proportion of its whole-time members in affairs that are hardly distinguishable from those of the ordinary worldly people involving them in interminable legal disputes for the preservation and development of their landed estates and buildings. Will not this be at variance with the ideal of the devotional practices of the six Goswamis and other *tyagi* followers of Mahaprabhu who led a life of almost absolute destitution in the forests?

Sree Sanatana Goswami, Sree Rupa Goswami, and Sree Jeeva Goswami permitted their followers to build very expensive temples on their behalf. There is also the legend of the building of the present temple of Sree Ranganath by permitted robbery. Strictly speaking, no procedure can be opposed to the principle of unmixed devotion if permitted by those who are themselves above entanglement in any pursuits for a worldly purpose. But such instances are rather rare in the history of devotional activity. The very highest transcendental purity of purpose which is possible only in the order of the world-teachers or Acharyyas can alone justify such marked departure from the traditional conduct of a Bairagi.

There can be no doubt regarding the purity of all activities that are dedicated to the transcendental service of the Absolute. The moral law in its mundane sense does not apply to the conduct of the pure devotees of God.

It is necessary to understand why the ordinary ethical outlook should not set the rule for religious conduct. If it be made the rule it is not possible to account for the existence

of moral depravity. It is not possible for worldly-minded persons and the politically-minded state to ignore the rules of conventional morality and decency. But even so the state allows a far greater latitude in such matters than the conventional moral codes. The law courts of no modern civilized country will punish any person for telling a lie unless it disturbs the peace of an individual or the community in a tangible manner. Under this commodious formula, it is quite easy with a little circumspection to tell any amount of lies without incurring any legal penalty. No one considers the law courts to be immoral or less reasonable than the moral philosophers on this account.

The law does not interfere with any person or group of persons who chooses to purchase land or build houses for any purpose that is not explicitly forbidden on grounds of civic or political expediency. This attitude is very different from that of the moralist who may insist on the *tyagi* not to build a house under any circumstance. Nothing is, however, easier than to profess to be moral. A person may conform to the letter of the moral code in his conduct and, nevertheless, be the worst of villains. It is also possible to commit the worst crimes in the very name of morality.

Those who are not wedded to the moral code with irrational tenacity need not be surprised to learn that the moral code is radically inapplicable to the conduct of pure souls who never interfere with the freedom of any rational creature to live the life of his choice. As a matter of fact only the pure soul is also really free. The outlook of the pure soul who is the exclusive servant of the Absolute is the wisest, and the spiritual

or absolute value of any outlook is proportional to its degree of agreement with the point of view of the pure soul. No person who prefers the well-being of his family to his own, or the well-being of his country to that of his family is regarded as guilty of moral delinquency. But as the well-beings of the individual, his family and country may not be always compatible with one another, it is necessary to discover principle of an expedient order of superiority. Such political necessity is, however, at best only a necessary evil. It is due to our ignorance of the purpose of providence on account of our limited outlook.

The conduct of the servant of the Absolute, who is better acquainted with the purpose of the Absolute, is incompatible with the real interest of no individual or group. On the other hand, it is always fully promotive of universal well-being. On the plane of the Absolute there is no necessity of sacrificing an iota of the real interest of the individual for securing the interest of family or country.

Sree Chaitanya did not purchase lands nor did He build Maths and temples. This is no reason why His followers should abstain from such activities. Sree Chaitanya teaches us that the conduct of a devotee is always pure and above all criticism and that he is entitled to follow the dictates of his own individual nature without let or hindrance. Nothing can really obstruct the course of his activities as it is always in tune with the Absolute and should be the end of all moral and political activity.

The devotee is not an imitator. No precedent can have any binding effect on him in the manner of a precedent of the

law courts. The activity of the devotee is always unprecedented, always fully free.

It is possible for all persons to realise the nature of pure devotees by the realisation of their own real selves. This should also be the ultimate purpose of all human activity. Every person owes it to himself to realise his own true nature. It is possible to have a real idea of the purity of our souls in our unalloyed spiritual state only if we submit to the unconditional guidance of pure devotees in all activities. If we do not do so we have to submit unconditionally to the dictates of our lower nature.

It is impossible for any person to understand how unconditional spiritual guidance can alone guarantee our complete freedom. Such guidance never imposes any restrictions on the fullest freedom of initiative of the soul who chooses to place himself under such guidance. The only difficulty is that few persons possess sufficient confidence in their own pure nature so as to be willing to seek for the mercy of the pure devotees. It is not possible to have any such inclination till one is enabled to realise in a preliminary form the absolutely pure nature of the devotee whom he wishes to serve by a corresponding realisation of his own pure nature.

Gauda-mandal, Kshetra-mandal and Braja-mandal, which appear to our view as tracts of the Indian sub continent, are spiritual spheres of the Realm of the Absolute whose descent to the plane of our vision has been brought about by the prayers of the devotees for accepting the service of our conditioned souls. We are eligible to approach the descended plane of transcendence by and in the offer of their service. Purchasing lands and building temples under the guidance of

the pure devotees are services of the transcendental realm and realisable as such in the measure of our serving aptitude. Such realisation is also possible only by the genuine *tragis* i.e. by those who are free from the desire of purchasing lands or building houses for any earthly purpose. The practice of such service by the genuine *tragis* affords to worldly people the only chance of approaching the plane of transcendence by being mercifully permitted by them to associate in their pure service. Purchasing lands and building of houses under the guidance of pure devotees can alone enable worldly persons to realise the nature of the plane of the Absolute by such service and the magnanimity of the *tragis* for affording them an opportunity of service that can alone disillusion those persons who consider it to be their duty to purchase lands and build houses for enjoying the deceptive facilities of this mundane sojourn. It is also in the fitness of things that in this matter the leadership of those alone should be recognised who are free from the special fault of attachment to worldly pleasures.

Nothing, however, that is not acceptable from the conditioned souls by the pure devotees for His service is acceptable to the Absolute. The *tragis* are not pure devotees. But pure devotees may play the role of *tragis* in order to induce the *karmakandis* to join in their pure service of the Absolute. *Tragis* as such are *jinant-kandis*. They also are not eligible for the worship of God except under the guidance of pure devotees.

Those who suppose the six Goswanis to be *jinant-kandi tragis* commit an offence at the feet of the eternal associates of the Supreme Lord. The six Goswanis do not belong to this mundane plane. Their conduct is never to be labelled and classified as forms of mundane activity. If the spiritual significance of their conduct is ignored, we cannot approach them on their plane of worship. Glib criticisms of the conduct of the devotees of the Gaudiya Math are indulged in only by those who are absolutely ignorant of the transcendental nature of the function of pure souls who obey no precedent in the mundane or scholastic sense but which is the only cause of all true and universal well being.



# The Vedic Religion

(as expounded by Rai Ramananda)

## Varnasrama

SREE Krishna-Chaitanya met Rai Ramananda about the year 1510 A. at Vidyanagar (modern Kovur in West Godavari District of the Madras Presidency).

Rai Ramananda was the Governor of the frontier-province of the Empire of King Prataparudra of Orissa. Vidyanagar was the head-quarters of his province.

Sree Krishna-Chaitanya renounced the world during the winter of 1510 A. C. and set out for Puri where He met Vasudev Sarabhauma. Vasudev was a great scholar of Nyaya Nyaya philosophy and also a teacher of the Vedanta. He was held in the highest respect by king Prataparudra for his scholarship. Vasudev Sarabhauma received the Mercy of the Supreme Lord and was enabled to recognise Him to be Sree Krishna. He gave up his Mayavad philosophy and became a devoted follower of Sree Krishna-Chaitanya.

Shortly after Lord Chaitanya set out on His pilgrimage to the South of India. Vasudev requested Him to meet Rai Ramananda at Vidyanagar whom he described as a great devotee of Lord Krishna.

Such is the historical back ground. The first meeting between Sree Krishna-Chaitanya and Rai Ramananda took place on the bank of the Godavari as the Rai was returning to the city after a ceremonial bath in the sacred stream.

Rai persuaded Mahaprabhu to stay at Vidyanagar for a few days and arranged for his

residence with the family of a Vaishnava Brahmana from whom Mahaprabhu might not hesitate to accept food.

The Supreme Lord stayed at Kovur for the period of ten days at the earnest request of Rai Ramananda. The substance of the conversations which took place between Rai Ramananda and Sree Krishna-Chaitanya during these days has been recorded by Srila Krishnadas Kaviraj Goswami in Sree Chaitanya Charitamrita in accordance with the Karcha of Damodar-Svarup.

In these famous discourses the relative excellence of the worship enjoined by the Shastras is indicated, leading up to the loving confidential service of Sree Krishna by Sree Radhika as acme of the entire dispensation.

This classification, in an order of superiority of the different modes of Vedic worship is of supreme importance for obtaining the clear view of the fundamentals of the Religion of Divine Love.

These conversations are in the form of a series of questions by Sree Krishna-Chaitanya and the answers of Rai Ramananda to these questions. The distinctive Teaching of Sree Krishna-Chaitanya elaborated in the works of Sree Rupa and Sanatana is identical with the answers of Rai Ramananda. Rai declared that he was made to answer the questions of Sree Krishna-Chaitanya by His Mercy.

Sree Krishna Chaitanya made His followers the spokesmen of His Religion. The records of His followers bear the most explicit testimony



to the fact that He is the only Teacher as well as the only Enquirer after the truth, and that no one possessed either the power of asking or answering any questions on the ontological plane except by His Mercy. Empiric historians are unnecessarily convinced that they have an inalienable right of neglecting the ontological principle.

The Lord asked Rai Ramananda to state the method and object of religious practice and to cite the appropriate scriptural texts in support of his views.

### **Varnasrama Religion**

Rai Ramananda at first replied that devotion to Krishna is the object and that it is engendered by the practice of duties enjoined by the varnasrama system. He cited the following text of Vishnu Purana (V.P. 3/8/8). "The Supreme Lord Vishnu is worshipped by a person who abides by the regulations of varna and asrama. There is no other reason for His Pleasure than the practice of the mode of life laid down by the varna and asrama regulations."

According to the varnasrama system mankind is naturally divided into four varnas and the life of an individual member of the three higher varnas is further divided into three stages by the central event of marriage. There is a fourth stage of life only in the case of a brahmana. The varna of a particular individual is indicated by his natural worldly disposition. The dispositions which serve as index to one's varna are (1) straight-forwardness and (2) absence of the same. The lowest varna is characterised by the quality of duplicity. A person who possesses the characteristic of straight-forwardness is a brahmana, if he possesses an intellectual bent, a kshatriya if

he is politically-minded and a vaishya, if he possesses a liking for commerce and agriculture. A person who possesses a crooked disposition is a shudra. There is a corresponding division of occupations among the varnas as follows,—the brahmana devotes himself to the study and teaching of the Veda, the kshatriyas are the rulers and landed proprietors of the country, the vaishyas engage in commercial and agricultural occupations as capitalists and the shudras form the body of servile labourers and artificers. A Mahabharata text declares explicitly in favour of natural disposition and not birth as the criterion of the varna of a person.

The system places the ruling and mercantile classes above the labourers and those who possess the purely intellectual taste above all the other classes.

The system of asrama, which applies to the three upper classes, divides the life of an individual into the three stages of pupilage before marriage, married life, life of retirement from worldly affairs. The fourth stage of the life of a brahmana is that of a wandering teacher of religion. The shudra has no independent status of his own. He is employed in menial occupations in the households of the three upper classes.

The classes and stages were ordained by God on the basis of differences of disposition and occupation during the Treta Age before when there was only one *varna* viz., that of the brahmanas.

Rai Ramananda declares that the due performance of the duties of one's varna and asrama is the only method of worshipping Vishnu. There is no other reason why Vishnu is pleased in this manner.

Sree Krishna-Chaitanya replied that the text refers to the exoteric aspect of worship and that Mai should tell Him about the higher esoteric aspect.

From this it appears that Sree Krishna-Chaitanya admits the varnasrama regulations as forming a part of the Vedic Religion. They are the exoteric portion of the Vedic Religion. The exoteric and esoteric parts are sub-divided

into several progressive stages. The practice of the duties of the varnasrama organisation is no doubt pleasing to Vishnu for which reason it is an included part of the Vedic Religion; but it is nevertheless the outermost fringe of the exoteric division of the Religion. Sree Krishna-Chaitanya did not identify the varnasrama system with the esoteric part of the Religion of the Veda.

THE chant of the Name is the process which admits and maintains the disciple in the spiritual family of the Guru.

The Name is the Bigraha. The Guru is the worshipper of the Name. By the constant chanting of the Name the Guru brings about the perpetual union of the Divine Couple through the disciple.

The disciple is imparted by the Guru eligibility of chanting the Name. The disciple is thereby admitted into the spiritual *gana* of the Guru. His *gana* is the association of pure devotees consisting of the co-disciples of the Guru.

The Gaudiya Math or Mission is the association of the disciples of Paramahansa Srila Siddhanta Saraswati Thakur in the family of Srila Thakur Bhaktivinode and Sree Rupa.

Sree Gurudeva has admitted us into his family for employing us for the purpose of bringing about the union of the Divine Couple by our instrumentality. We are made to chant the Name by the power of the Guru. If we

refuse to be so used, if we want to act on our own unguided initiative, we cease to serve the purpose of the Guru and are automatically expelled from the association of his disciples, the Math or the Mission.

The service of the Guru is performed in the Math or the meeting place of the co-disciples. The Sanskrit word for association is *gostha*. The *gostha* is the temple of the Object of worship, Sree Bigraha, Divine Name, Who is worshipped by the Guru, by the agency of his disciples.

A disciple who does not serve the *gostha* or the Mission loses his footing on the plane of service. The inclination to give up one's connection with the Mission is an inclination to withdraw oneself from the plane on which service to Sree Guru can be available.

It is necessary to realise that we do not belong to the category of the Guru. His nature is one of unalloyed serving disposition on a footing of plenary and direct serving relationship with the Divine Couple. The Guru is

the manifestive alter ego of Sree Radhika. His distinctive function is to promote the union of the Divine Couple.

The function of the Guru manifests itself on the mundane plane in the form of the chant of the Name, Form, Activity and Entourage of the Divine Couple. The Guru is pleased to accept the offered services of those individual souls who seek for his mercy for obtaining admission to the plane of his service. The Guru is served by his own eternal associates on the transcendental plane of his service.

The plane of the service of the Guru manifests its descent by being audible to mortal ears as the plane of worship by the method of the concerted chant, the only Object of worship viz., the Name. On the subordinate plane of service, by the method of *archan*, the plane manifests itself in the form of the temple of brick or stone and the Object of worship appears in the form of the Holy Image or Archa. But the plane of the association of the chanters of the Name is the only Math and the Name is the only Object of worship available in this world. The Archa is served by the chant of the Name. Every function in the worship of Archa is performed by the chant of the Name. The whole function of *archan* is lifted to the plane of service in and through the chant of the Name.

The ear and tongue are eligible to serve the Divine Couple by listening to the chant and performing the associated chant of the Name. No other method of worship is open to the soul in the conditioned state. If the other senses are used for the purpose of worshipping the Archa on a plane that is not realised as identical with that of the concerted chant of the Name, such function is an offence against the principle of spiritual service revealed by the heard transcendence, *Shruti* or *Veda*.

Those who are admitted to participation of a common spiritual life by means of serving co-operation for the performance of the concerted chant of the Name on the descended plane of heard transcendence consisting of the Guru and his eternal associates engaged in the worship of the Name, form the family of the Guru or the congregation of his co-disciples.

Those who choose to deviate from this basic purpose by their neglect to practise the concerted chant of the Name or by mistaking the method of *archan* to be higher than that of *kirtan*, gradually lose their footing on the plane of service and forfeit their status of discipleship.

The performance of mechanical chant, as is practised by the psilanthropists, does not admit any person to the plane of service. The Name is not any mundane word. The chanter of the Name is neither the tongue of flesh nor the material mind which prompts mundane speech. If the mind guides the tongue to utter the mundane word 'Krishna' or to discourse about the Name, Form, Quality, Activity and Entourage of Krishna learnt by the method of sensuous hearing and study supplemented by intellectual assimilation, such performance constitutes the offence of blasphemy against the transcendental personality of the Divine Couple.

The real *kirtan* is performed on the plane of the awakened soul to which neither the senses nor the mind has any access. The awakened soul is the only disciple of the real spiritual preceptor. Pure cognitive function of the awakened soul is as different from intellectualism as light from darkness. It is nevertheless very usual to confound the one with the other. But this is a grave and wilful offence against the teaching of

the spiritual scriptures the injunctions of which are sought to be followed in the performance of the concerted chant of the Name.

Spiritual discipleship results by the process of *diksha* or the imparting of the spiritual knowledge by the Guru to the candidate for discipleship tendering his complete submission to the spiritual guidance of the Guru.

The process of *diksha* consists in imparting the Name in the form of the *mantra* which is spoken into the ear of the disciple by the Guru. The disciple is thereby enabled to perform the *archana* form of worship by means of the imparted *mantra* which conveys to him a dim realisation of the nature of spiritual worship and the fact of the subordination of *archan* to *kirtan*.

By the realisation of his full status the disciple is raised to the plane of service, as a matter of undeserved favour, by the Guru, which favour may be withdrawn at any moment by the will of the latter. The disciple can never claim the right of serving the Name independently of the Guru. Discipleship is

not a period of training for spiritual service, which terminates on the attainment of the function of service. The relationship of disciple and Guru is a fact of the eternal plane and is neither mechanically begun nor mechanically terminated. This relationship is brought into conscious play by the mercy of the Guru. It becomes dormant the moment the Guru chooses to pass out of the reach of the disciple.

Discipleship guarantees the perfect freedom of the individual soul by ensuring his unhampered functioning on his own proper plane. It should not be confounded with the state of bondage to a foreign ego which constitutes the conditioned state. The individual soul can neither retain his own proper status nor assume an unnatural function unless provided with the necessary eligibility and accessories by the plenary power of God. The soul is perfectly free to choose between those two courses. But his freedom of choice does not abolish nor restrict the Omnipotence and Autocracy of the Absolute.



# The Alvars

## Namma Alvar

By *Shriabandhachud Das*

In the Pandya land there is a town called Srinagar situated on the banks of the river Tamraparni in the district of Tinnevely. A sudra family lived there in the olden days. Srinakl Bhagabat tells us that men born in the Krita, Treta and Dwapara ages wished to be born in the Kali Yuga as they knew that in this age great souls devoted to Sree Narayan would take their birth. But these souls will appear at long intervals and very few of them will be born elsewhere but in the Dravida land they will appear in greater number among the pious peoples living along the banks of the Tamraparni, Kritamala, Payaswini and the holy river Kaveri.

The members of the said sudra family were staunch adherents of Sree Vishnu. Sree Bhbhuti Nath of this family was a pure devotee. His geneology is as follows: Dharmadhar, Chakrapani, Achyuta, Patalalochan, Parkari, Kariar. Parkari wished to marry his son Kariar in a way befitting his rank. Accordingly he was married to a pious lady from a Vaishnavite family. Kariar with his new bride lived happily, discharging all duties of a householder. Some time after he visited the holy shrine of Maha-Vishnu with his wife. When the couple paid their homage to the presiding Deity, as they had no son, they prayed to the Lord for an issue. The Lord signified His Wish through the priest that His own self would become incarnate through their medium. Kariar's heart overflowed with joy on receiving the Lord's blessing.

In due season a great soul appeared at Srinagar as avatar of Vishvakṣena, the High Chamberlain of Sree Narayan in the beginning of the Kali age B. C. 3102, with Vishakṣa asterisk. When the child was born it did not cry but smiled charmingly. It never sucked the mother's milk and showed itself in every way to be an extraordinary child maintaining wonderful silence and serenity. The parents were not only awe-struck but racked their wits as to what measures should be adopted towards such an inexplicable prodigy. In the end they resigned themselves to the Will of God considering that the ways of heaven are mysterious. Eleven days passed thus in the lying-in-room. On the twelfth-day the parents took the holy child to the Lord at Srinagar, fondly and reverently disposed it in a gold gem-made cradle under the holy Tamarind Tree. They named the child Maran, and looked upon it no more as their own, but as a miraculously born heavenly child destined to become the spiritual king of their holy line. They remembered the blessings of the Supreme Lord and knew that the same had come to pass. It is said that sixteen years thus passed by and the child neither opened its mouth nor eyes.

Saint Madhukavi was travelling in the North of India on pilgrimage for attaining spiritual enlightenment. On a certain night when he was out in the open ground, a strange light attracted his vision. It entranced his spirit and he marked the enchanting light blazing every night in the same southern

direction. The mysterious thing got upper-hand in him and he determined to travel fast in the direction of the light to have full knowledge of the situation. Being guided by that brilliant light he arrived at Srirangam, the metropolis of the Sree Vaishnavas. But the light was still burning further south. He pursued it steadily and reached Tirunagari where the light settled down somewhere and disappeared. •

Madhukavi diligently inquired about it and was informed of all the super-natural incidents connected with the wonderful child, sitting under the Tamarind tree. He appeared on the spot and beheld the halo of light around the saint who was in a trance. His eyes were closed and motionless. Madhukavi made a noise which startled the motionless figure which opened its eyes and beamed on Madhukavi with heavenly grace. To know whether the figure could speak, a riddle was put to his hearing, and lo, the figure instantly opened its mouth:

When he heard this, Madhukavi was transported with rapturous devotion to the saint and took him to be a great soul born on earth for the eternal good of suffering

humanity. He fell prostrate before the figure and worshipped him in his heart overflowing with ineffable joy.

The saint was much aggrieved at the sight of suffering humanity and accordingly began to preach the eternal path to one and all. By precept and practice he shewed the ways of attaining the eternal beatitude! He clearly formulated the essence of the scriptures which is found to this day in the holy Tiruvai-Mazhi. Sree Vaishnavas are single hearted worshippers of Vishnu. They never worship any other gods. They worship Vishvaksena, the Archangel of Sree Narayana and dispeller of the hindrance on the path of devotion. Our saint was the Avatara of Vishvaksena. 'Namma' signified "ours". So all good souls regarded him as their own master. His manner of birth, character and work were unique. His whole career was a miracle. But as he was the friend of all good persons, but a chastiser of hypocrites, he was called Sathakopa. He was also called Parankusha and Bakulabharan. After fulfilment of his mission the saint disappeared, leaving to posterity his name which they cherish in their memory for acquiring devotion.



## “Where East and West can meet”

ON this subject Herr E. G. Schulze alias Sadananda Das Brahmachari delivered a lecture on September 19, 1936 at the Saraswata Auditorium of Sree Gaudiya Math, Calcutta. Kufnar Hiranya Kumar Mitter, Councillor, Calcutta Corporation, was in the chair. The lecturer, formerly a scholar for comparative History of Religion in Germany, gave an insight into the result of his comparative studies and contributed his suggestions towards the solution of the problem how a proper platform may be found where East and West can meet. He showed how historically from both sides endeavourings were made to understand each other through the medium of mutual scholastic and intellectual interest and how he thinks that in future further progress can be attained by proper investigation into the spiritual background of the Indian culture and the proper cultivation of the function of the soul in the service of the Absolute i.e. the Fountainhead of All Existence and All Ontological Relation.

He pointed out that for instance the understanding of the descriptive ontological book “Gitagovinda” by Jayadeva is impossible unless we have been uplifted to the ontological plane and are enabled to move in tune with the author himself; that the respected writer of recent articles in Roy's Weekly who in a dilettantic way dared to charge Jayadeva for having written lascivious verses, from ignorance of the simplest rules of the hermeneutic method, supported the opinion widely spread in the West that in India dirty mundane sexuality as enjoy's function is mixed with ontological erotic reference. The West gets only very

rarely authentic informations about this country and it is from there very difficult to discern what is actually going on and what is misrepresentation. After all the not very favourable conclusions which the West has drawn about religious India from writers like Kennedy, and will draw from such articles as in Roy's Weekly, will not help the solution of our problem. Friederich Rueckert who highly appreciated Jayadeva and translated his book about 100 years ago into German for the first time would be very sorry to hear that now-a-days an important Bengali is so grossly misjudging the ontological subject.

On the other hand Western scholars also must fail to understand the bearing of the problem if they take recourse to the intellectual method only. Gaudiya Math wants that everybody should do an unbiased comparison of the different creeds and understand that the fullest and unveiled, far-extended conceptions of the Divine Epistemology are really supplied by the Ontological Agent. Submission to Him does not mean that our individual freedom of research is curtailed. This would be a gross misunderstanding of the principle of Guruship. It does not mean renunciation of the scientific objectivity, it is just making the intellectual method substituted by the proper ontological method as we have, according to the rule for the method of a real sound comparative study of religion, to try to follow in practice the fact that in proportion to the degree of the own ontological as well as psychological existence, a respective insight can be obtained into the ontological as well as psychological epistemologies.

The system of democratical majorities is now much prized in this country. The noble-minded men are—the lecturer supposed—in the majority. So they should not associate themselves with those who distort their own religion in a shameful way or who actually misuse religion to justify their immoral practices. If Indians have some national spirit they should make such silly fellows retire from their society.

Gross Anthropomorphism and wrong practices in the name of religion have since ever contributed to the number of agnostics and atheists who preferred to believe in no actual possible reference to God having seen only wrong relations and, unfortunately unable to transcend the negative side, followed a religiously suicidal course. A religion is usually judged by the behaviour of its followers; this implies the great responsibility and importance of individual conduct. No noble-minded i. e. Aryan man will appreciate a religion or religious practice dictated by the desire after prolonged or extended enjoyment in this or the next world. On this pseudo-religious platform East and West can never meet. J. G. Fichte wrote more than 100 years ago: "The system in which happiness and enjoyment is expected from a powerful entity, is the system of idolatry and idol-worship, a system which is as old as the human corruption and which in course of time changed its external form only. This powerful entity, may be a bone, a feather or an omnipotent, all-present and omniscient creator of heaven and earth; if enjoyment is expected from him, then it is only an idol. The difference of both systems lies in the better selection of the terminology only; the nature of the error remains the same in both cases and with both the heart remains equally

perverted." So nobody in the East or in the West should think that eudaimonistic pseudo-religions can represent spiritual India. Nationalism as such will not lead to any permanent goal, it merely absorbs the active resources of the respective country. The nationalists in the East as well as in the West have forgotten that it is *Spiritual India* they have to stand for and to serve not the geographical or historical soil. But as long as India misunderstands its own true character what wonder that the West misunderstands it the more. People in this country have forgotten the teaching of the Gita that it is the eternal soul whose function is to be properly cultivated while body and mind are transitory. Bodily functions and mental processes must vary according to the different constitutions, racial dispositions, education, training, food, milieu and other factors. So on the plane of culture hardly a meeting can take place between East and West. The civilisatory adaptation on the other hand remains absolutely on the material gross plane and no Indian should think that he ascends to a higher level by using high collar and starched shirt-front.

The spirit of India was the object of reverence in the West since the first Upanishad and Gita translations were issued. Wilhelm von Humboldt who delivered in 1826 in the Berlin Academy of Sciences a lecture on the Gita, wrote to his friend Gentz, 'I am so grateful to the Lord that he has granted me such an old age as still to go through the Gita'.

The liberalistic attitude we find for instance in the rules for the Stephanos Nirmalendu Ghosh Lectureship, Calcutta University, or in the works and journals of the late



dates from the ignorance of the hermeneutic problems of the comparative History of Religion and from the over-estimation of own capacity to grasp even intellectually one, not to talk of several, great psychological individualities like Goethe or Kalidas. But to the ontological plane no access is attainable by such dilettantic behaviours. We have always to keep in mind that the subject-matter of any science is the content of the human consciousness only, which depends in its selective and emphatical principles entirely on the psychological structure of the individual, but never represents the unshaped vitality, the unreflected flow of life in itself. Therefore even psychologically truth cannot be

found by investigation into the secondary realities.

We require to be uplifted to the plane of the ontological subject itself which is made possible by the cultivation of our submissive attitude in the degree of which we get the chance of the service of the Absolute. From the highest category, the ontological one, we shall have the chance to introspect into all lower ones not *vice versa*. The Grace of the Divine Agent can make us meet each other on the platform of His service if we have only the sincere desire after the genuine function of our self and are ready to renounce all heterogeneous considerations.

## The Eternal Call

*By Sadonanda Das Brahmachari*

IT is not the presence or absence, the objective defect, the positive respect negative quality of a person, a thing, a circumstance, which determines my inner psychological situation, but the mode *how* I realise them subjectively i. e. as neutral, positive or negative, and the degree of my individual interest in the actual or would-be property. It matters little how the world is in itself, but it is decisive for me how I realise it. Not only do you and I differ in our character and, therefore, in the way of expressing ourselves in actions and reactions, but my own attitude, nay, philosophy as mode of viewing things varies, within the limitations of my character and disposition, in the rhythm of my increasing or decreasing *single-mindedness* in external and internal

facts and processes. This may be called "subjectivism" but why I care for the label, if it is actually so? I may be very sick, the doctor has given up the case but I feel quite at ease, am cheerfully looking into the future, thinking to get up to-morrow or the day after to-morrow. Yes, but if you would be aware of your hopeless condition of the objective absence of any sign of improvement in the critical moment of your life you would weep and cry, be melancholy and fully in despair. It may be but I have seen people soldiers of high rank, grown grey in war and peace, they were wounded again and again, they felt great pain, but they were cheerful: the battle they were fighting in has been successful, the enemy is driven back further from day to day; their last

question with their last breath was : where the enemy is standing now ? And joy marks their faces : the victory will be ours. And research scholars : they expose themselves daily to deadly fays, poisonous gasses, dirty injections ready to die at any moment, feeling already the effect of their experiment with certainty and still they smilingly continue they will find it out, the result of the new experiment, for the welfare of humanity : Philosophers, willingly tolerating hunger and thirst, resigning to accept well-paid professorships in order to preserve the independence of their scientific method for the sake of having a greater chance to find out the truth : charitable people nursing sick people, going to the slums, being infected once, twice, still they go on helping others.

Is it not heroism the noble idea of sacrificing themselves and their all for some lofty idea which gives them power to act like that, without any fear of pain, sickness and death ?

It is true I have very little regard for all these idealism -after all they donot promote the eternal good of the own self or of others, they donot lead us a single iota nearer to God and His service nay, rather away from Him. But can I not learn still something from them ? They are ready to renounce everything, what they are also supposed to like, for the sake of the furtherance of their fictitious ideas and ideals. I imagine myself to be willing to serve God and His servants, but am I able to meet adverse circumstances with even a fraction of their enthusiasm ? Is God more or my country ? Should I then not have the spirit to sacrifice myself on the altar of God while others are so much eager to do it for their country ?

I can easily say : the deluded people donot know what is their proper self, they misidentify themselves and their real welfare with that of their body, mind, their nation, race and family. Alright, it is really so. But what is the gain if I *theoretically* know : in my proper essence I am an eternal servant of God, that is my ideal proper nature, and as such, I am different from my body and mind and their interests, wants, defects etc. But now "I am sick". The language is expressive of the realisation. "I am sick" ? Would it not be proper to say my body is sick and my mind and am still affected by that ; and I, I am still in the rotten stage of misidentifying myself with them and their irritated conditions. Who throws the first stone ? Am I not sitting in a house of glass ? I say : my mind, my character. This pronoun "my" indicates that the object belongs to a proprietor different from itself, to an owner. I have learnt that the proper function of that "owner" is not to regard anything as its own, but everything as belonging to God. And if I get body and mind, home and country only borrowed from God, why am I sorry if He is taking it back ? I have admitted that I should not be concerned with this world. Why am I trembling with the idea that I shall have to leave it ?

It is so cheap to go and to *preach* about God and the soul and their mutual relation. But there is so little enthusiasm in us to *do* also. I know for certain that from a stone I cannot press out water. Will my hearers from my dry intellectualism ? "From the fruits you will recognise them—the fertile and the barren tree". Fichte was saying : "A *disinterested* behaviour is the most evident proof for the

existence of God". "Not all, who say, O Lord, O Lord! will enter the kingdom of God, but those who do the will of my father"—did not even Christ tell us so.

My heart is bent down to earth from pain. There is no hope that the soldiers will gain the victory, my blood dropped to the grass in vain. All my hopes, my plans, my expectation fall into the water, night of the night, of despair.

Now my eyes are opened about my own condition. "Submission to the will of God". Well, what He gives is His Favour. But am I ready to accept bitterness and disease also as a boon given by Him? I am so willing to submit to the messenger of happiness and peace. Is it not that I may love God more when he makes me be in want than when he gives me health and wealth? If I receive—it may be a pleasant gift, which makes me happy and love God—but if He deprives me of health and wealth, there is nothing of secondary nature which may make me happy but God and only God alone.

Why am I lamenting for all that I lost Health, wealth, friend and country, hope, ideals and expectations? All sorrow comes from love. Love and attachment is beginning and end of all distress. If I like things of this world, I shall have to suffer for changeable and perishable things and lament in case of loss. And then I shall become aware that I had no love for God, nor was I willing to do what He wanted from me. Why am I lamenting for pains and sorrows and grief? I should rather lament that I am still getting aware of my pains and sorrows and I should be ashamed before myself and others that there is no love for God in me. If I had, how I could be sorry for any gain or loss?

My anthropocentric, egocentric and eccentric position becomes manifest in case of disease. My physical and mental disease is only a special evident case of the general disease, which was in a latent state, covered under the self-deception that my devotional attitude is quite alright; but now it has become patent. That is really a great boon. I see now that myself am still standing in the centre of my life—not God, I am serving myself only by serving others—not serving God.

One hour would be thousand years, if I should not be centred in God and separated from Him and shunned off from the chance of the service of His Devotees. But if it would be the will of God, that I should be abandoned and alone, far from Him Who withdraws Himself from my sight—should not thousand years or the eternity be like a day or an hour?

Yes, the love in separation is greater than the love in union. Eternal servants of the Lord have realised it. And I am unable to tolerate to be bereft of my friends only? And I am still wondering why there is so little progress in my spiritual life? The failure of my attempts become so evident in the case of disease.

No vessel will have two kinds of content—if it should contain wine you must pour out the water—and the more it is cleared, the more it can be filled. If I want to realise the bliss of the service of the Absolute, I must throw out the creatures from my heart—I must follow the advice of my Divine Master on how to get purified my heart's mirror from all dirt. Everything that is not God is of nature bitter and sorrowful and does not lead us to Him, but it covers and decreases the sweetness and bliss and solace that is in God and His service.

I am weaker—why do I expect strength from what is weaker than I am—from those who have no desire for His service?

But why should there be no end of my trials? O, it is a proof that the king or the prince has much confidence in a Knight whom he sends in the vanguard. And there was a prince who got a new Knight to fight for him.

And it was that he sent him out deep in the night and he ran against him and fought with him. And it happened that he was nearly overcome and killed by him whom he put to the test.

I am nothing. My trials seem great. They may become greater still. Let us not be repelled—but devote whole heartedly for His service.

## Soul and Mind

As subject-matter of the 13th session of the German Philosophical Society.

FROM the 21st to 23rd September, 1936, the 13th session of the German Philosophical Society (Deutsche Philosophische Gesellschaft) took place in Berlin, many members and guests, representatives of the German Government and of philosophical societies from all countries were present. As the German Philosophical Society is the organisation of the philosophical elites of Germany, we have some non-unjustified interest in the proposed solutions of the problem of soul and mind. Following a well-tested hermeneutical principle we give at first an objective report according to the "Voelkischer Beobachter", the German Government Paper, enabling the reader to form an independent opinion before reading our own humble suggestions.

According to the "Voelkischer Beobachter" both conceptions seen from the problems, which the national-socialism has put and the solution of which is the urgent task of the present German Philosophy are extremely suspicious. The mind (Geist) is that abstract

medium in which the most contradictory ideas claim to be equally children of the same mind, a medium in which to both conceptions equal right and equal importance are granted. It is the Geist which has created the universally valid abstract science which keeps itself free from valuing accent and suppositions, and which has favoured those destructive powers which have been undermining the national conception of the world view. The pendant to this Geist is the conception of the soul (Seele), which designates the nature of the abstract individual entity "man" with his private realisations and sentiments, the union of which constitutes the vague community of the "Geist". The national socialism is going to solve the problems from the point of view of nation and race.

From the "Geist" the problem of history cannot be understood, the historical battles fought out by our nation for the preservation of its blood and character cannot be followed; the soul as conception of individuality cannot also enlighten us as to the community of the nation and its racial bases.

The first speaker was Professor Dr. Eduard Spranger, Berlin. He defines "Geist" as the medium which enables the individual isolated souls to understand each other. The structure of the various stages of the understanding culminates in that sphere which constitutes the basis of the objective world. The proper problem is that of the union of the many private consciousnesses in an all-including unit. The soul of the race and the Geist of the nation are said to have reference of an absolute Welt-Geist (world spirit) which manifests itself in men according to the principle of individuation. So far Spranger.

The "V. B." continues: "In this spiritualistic metaphysics philosophy proves itself still and still as the maid-servant of theology. The mind as the medium of the understandability is that vacuum in which one can deceive one self as to all opposites and which is even enabling oneself to justify them as expression of the Welt-Geist. Spranger calls in his concluding words a philosophy which wants to give its due to the requirements of the national life, a relative philosophy which does not meet the reality of the facts. In this way he is caught in his own words. National-socialism does not require a philosophy of the relative realisation of life, but a joint co-operation on the plane of facts which are given by the historical existence of the nation and the race."

The second speaker was Prof. Heimsoeth Koehn, on the philosophy of life and metaphysics who was dealing with the negative side of the methods applied till now without giving hints at the positive side of the new metaphysics he suggested. The third speaker was Professor Rothacker Bonn who considers the Geist to be a controlling organ and agent of

responsibility for the soul. He is, therefore, more than what is the form to the matter.

In the following discussion the hypothesis "Geist as enemy to the soul" was refuted, but the idea approved, which Prof. Haering, one of the disciples of Prof. Klages put forward, i. e. the Geist is a will which is estranged from the body.

The "V. B." concludes its explicit commentary of the session with the following *passus*;

"A homogeneous line cannot be found out from the intricate variegatedness of thoughts and opinions. For that reason several speakers in the discussion disputed the session with any success. But it was not only the divergency of the opinions—the session appeared to the eyes of an outlandish observer as a real league of nations of the mind (without—we have to say—any polemical intention) which made the session unsuccessful. The reasons were deeper and have been hinted at among others by Prof. Gehlen, Leipzig, and Prof. Glockner, Giessen. The conceptions of soul and mind are ambiguous and have turned to catchwords, veiling the essential problems rather than disclosing them. They cannot any more define the plane on which we have to philosophise to-day. They miss the task which have been put before philosophy now-a-days, tasks which national-socialism will be going to solve on the basis of its conception of the world-view."—so far the "Voelkischer Beobachter".

### B.

While reading this report I remembered a criticism of some books on Asiatic culture in the same paper dated 7-1-36! There it is written that, "He who still clings to the old error that men of all races and nations are equal in their mental character, should get a

series of books, as that which we discussed, for his perusal. He would then understand that the differentiations of the races developed during thousands of years have to do not only with the body but also with mind and soul." On the basis of that idea the critic of the said series of books—including Tridandi Swami B. H. Bon's "Gedanken ueber den Hinduismus" wrote: "Nobody will deny the present Indian nation the right to shape its conception of the world-view in correspondence to its present combination of blood; but it should be emphasized that a propaganda of the thoughts and dogmas contained in Swamiji's booklet in present Germany is indiscussable."

Now, we have no interest to intrude upon anybody's liberty, we are not at busy with the national and racial questions of the day. But as Germany is considered in the whole world as the country of philosophy *kat' exochen*, a frank but humble suggestion towards the solution of the problem may not be misunderstood.

Geraldine Coster writes on p. 23 of the book "Yoga and Western Psychology, a comparison": "If we set ourselves to find out what the learned section of humanity—to say nothing about the unlearned majority—really means by such terms as the mind, the emotions, consciousness, will, instinct, the ego, the soul, the spirit we are confronted with indescribable vagueness and confusion. We all suppose that there is a standard definition of these words that we use so glibly every day. There is, in the west, no body of generally accepted ideas of any of these subjects." This opinion is strongly confirmed by the report of the session of the philosophical congress.

May I suggest to Dr. Th. Steche and Dr. W. Steinbeck, the critics of the booklet,

and the session to give attention to the following points?

That the mind and its actions depend on the character of the individual and, as the individual is part and parcel of a racial or national community, also of the race and nation, cannot be denied by anyone who has studied a little of comparative psychology and is not absolutely bare of any introspective experience, for it is really a well-established fact that reason puts forward those arguments which justify the desires of the conscious and subconscious mind. If we understand by soul the regulative inner principle of body and mind, expressive of the character and disposition of the individual, we shall surely agree to the proposal to consider the differentiations of body, mind and soul as limiting the racial and national communities to their respective circles of culture. I do not know what induces Dr. Steche to suppose that the Gaudiya Mission considers India's culture, India's mentality as exponents of the Indian combination of blood, as an article for export. A thorough study of the mentioned booklet could have told him that our conception of the soul has nothing to do with what the world calls soul. What the good of the many translations of the Gita which are current in Germany, if the German philosophers don't care to go through? They could learn that the soul proper is an eternal entity who is mistaken and mistakes itself for the empirical physico mental ego. Body, mind and psyche are simply coverings of secondary importance, the soul proper or the self belongs to the plane of absolute and as such the functions are as directed towards the centre of all ontological relation i. e. God, independent of the racial and national

temporary, non absolute coverings. It is not the function of the body and mind which should be normalised according to the standard and value of any country or race though they should be regulated in such a way, that they are not obstructive of the proper service of God executed by the self, i. e. the soul proper.

If the independent empirical endeavours to find out the nature of the proper self were failing, why not tentatively once accept the proposal of following the opposite line i. e. utter dependence on the theology and ontology of the Absolute as represented by the Agent of the Absolute Himself? What is the fruit of all scientific dependence on our sensorium, of all aversion against theology as rejected matter of philosophy, if we miss the Truth? We quite admit that the scientific conceptions of God and soul and the distortions of the old Aryan ideas are very much discouraging the inquisitive modern German. Now in case, there is really such an absolute self—should we not rather endeavour to understand her real connection with the body and mind and the psyche than waste our time by trying to disentangle the interwoven actions and functions of mind and psyche? We are far from encouraging the old metaphysical solutions which have been well refuted by Kant. We can have no knowledge of the noumena, of the things in themselves. But, suppose, the soul proper is a actually living entity, should we not try to cultivate its proper function? Should we not try to make others understand its nature?

It has been the will of the Absolute that the Truth about all ontological problems has been fully propounded in spiritual India. "A supposition"—alright, take it like that, accept it as a working hypothesis. Why not see how the problems are solved there? Why not

allow, nay, be that others are the trouble to tell us in our own language in books about the ontological soul proper? Is it rational to reject a thing on the reason that is national or racial without having investigated if it is really so? It is rational to suppose, that the ontological category does not exist, only because for the time being I had no access to it? Is it really wise to expect a solution of the absolute problem from the secondary national and racial plane? May the conception of a racial unit and its welfare stand in the way of the real function of the self in the unconditional service of the Absolute? Is the racial unit not constituted by so many individuals? They have something in common, we do not deny. But is this their common characteristic essential? You deny theology, but you have seen its shadow only. Why not study its origin? You may doubt, if there is any origin at all, that is your right. But should not the very existence of shadow indicate that there must be light also? We are so awfully scientific in the field of matter, why should we neglect to hear all sides as we do in every regular juridical case? My German friends are so busy with the mundane side of things. I am afraid that this process might end in materialism. Shall I have to remind my Aryan friends, which so strongly reject materialism in word and script, of the word of Christ: What would be the good, so you gain the whole world, but lose your soul?

The failure of the session of the philosophical elites of Germany should open the eyes of all sincere seekers after the Truth that the method itself must be changed. Philosophers are the friends of the Truth who is an Eternal Entity. German philosophers should follow the proper method of listening to the exposition

of the Truth irrespective of all consideration of the relative plane. And I think, German philosophers are, as Aryans, predestined to work in that line with all devotedness, and self-denial which is so characteristic of that great race.

## The holy feet of His Grace Mahamahopadesaka Srimad Aprakrita Bhaktisaranga. Goswami.

On the eve of his departure for Europe as missionary in-charge of the  
Gaudiya Mission in the West and far West.

### YOUR GRACE,

We, the members of the Gaudiya Mission, crave your gracious permission for making this humble offering of our spontaneous loving homage to your holy feet on this most auspicious eve of your departure for Europe as missionary-in-charge of the Mission to the Western peoples.

You are carrying to those peoples the right conception and positive knowledge of the Transcendental Supreme Person Sree Purusottama Deva, Whose Holy Seat of Sree Purusottama Kshetra has been the preaching centre of Mahaprabhu Sree Krishna-Chaitanya and the place of nativity of our Divine Master His Divine Grace Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Thakur. The furthest limit of the message of the other religions does not reach beyond the conception of negative transcendence or aparoksha. They do not understand the Message of the positive transcendence or Adhokshaja Bhagawana. No one may understand your Message unless one is prepared fully to employ one's faculty of rational judgment under the unconditional guidance of the right conception or positive knowledge of transcendence. This constitutes the super-excellence of the Message which you are carrying to the nations of Europe and America for inducing them to follow the right path and not for mundane exploitation. You are in a position to deliver this Message by the Power of our Divine Master that he has been pleased to infuse into his most beloved agent for the accomplishment of his benign purpose.

You are carrying the self-effulgent Absolute Truth in the form of His living Message for dissipating all extraneous speculations regarding Sree Krishna Who is no historical or allegorical conception, Who is no manufactured product of men's intellectual laboratory, but the Absolute Supreme Person Himself.



The nations of the West may get rid of their errors and realise the positive spiritual service of Sree Krishna only by the unreserved acceptance in word and deed of the mode of service of the Bhagabata School, viz., submissive listening to transcendental discourses from the lips of persons who have fully dedicated themselves to the service of the Supreme Lord Sree Krishna Chaitanya for realising in and through the same the transcendental service of Sree Krishna.

Your Message will be delivered to all sections of the people, to the middle class as well as to the masses and the aristocracy, in all the countries of Europe and America. They will find in you the bearer of the true light and not the purveyor of seeming enlightenment. All who will listen to your Message with an open heart should be freed from the misfortune of misidentifying the indwelling soul with the physical and mental wrappers, the only cause of all disharmony. Your words will disclose the path of service of the Absolute Truth that is realisable under the Divine Guidance of Sree Rupa and his spiritual successors in the unbroken preceptorial line.

You have been the principal agent for spreading the Message of His Divine Grace in this country. It is in the fitness of things that you have been chosen to be the principal agent for preaching the Truth to the Western nations.

May Your Grace be pleased to accept this humble offering of our hearts' love and homage to your holy feet.

Sree Gaudiya Math,  
Calcutta,  
17th October, 1936.

Members of the Gaudiya Mission.  
( Sree Viswa Valshanaya Raj-Sahha. )

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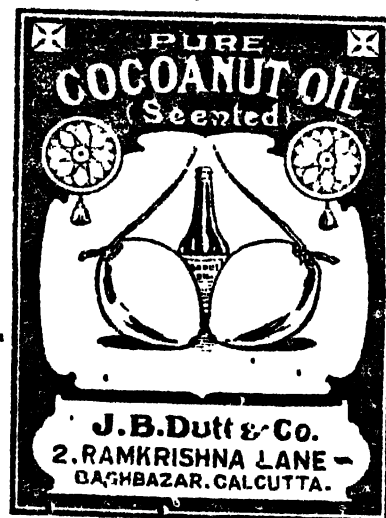
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# The Harmonist

(Sree Sajjanatoshani)

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## Did Sree Chaitanya learn the Vaishnava Religion from Orrissa and South India ?

### • Worship of Jagannath.

The worship of Jagannath is conducted at Puri in accordance with the principles of panchopasana (henotheism). Sree Chaitanya and His associates did not propose to reform the system of worship of Jagannath and showed their whole-hearted devotions to Jagannath in every possible way. Sree Chaitanya saw Sree Krishna in Sree Jagannathdeva.

Historically the worship of Jagannath is traceable to the time of Hiuen Tsang in the 7th century A. C. There are confused traditions in connection of Jagannath with Adi Krishnaswami, Sankara and Ramanuja.

Although the mode of worship of Jagannath is henotheistic or smarta, it shows certain distinctive characteristics of its own. Chief among them are the institutions of Mahaprasad and the car festival. But these novel features of external worship do not correspond to any ontological thought. Vaishnavit thought of the south as found in the existing schools of Sree Ramanuja and Madhva is practically unknown in Orissa to this day. The teaching of Sree Chaitanya did not take root and was misunderstood and misrepresented.

Gopinath and Sakshi Gopal.

• Two famous shrines of Krishna

existed in Orissa prior to the coming of Sree Chaitanya. There was a very ancient one of Gopinath at Remuna. Sakshi Gopal had His temple at Cuttack at the time of the arrival of Sree Chaitanya.

Sree Chaitanya did not introduce the words Gopinath and Gopal into the Sanskrit language. Gopinath and Gopal are not words of the Sanskrit language. They are the Names of the Absolute and have been pleased to manifest their Descent in the form of these words of the Sanskrit language. The argument why they chose to assume those particular mundane forms is inapplicable as similar objection could be taken to all mundane vocabulary. Such a quarrel would arise only through irrational partiality for particular mundane forms.

The worship of Gopinath and Gopal and their Divine Pastimes have been familiar in India through the religious records. This does not prove that any body and every body in this country is actually practising such worship. It only means that the worship of Gopinath manifested itself at an early period in this country in the form of descriptive records and ritualistic worship of the Archa.

But although the Srimurti of Gopinath at Remuna is very ancient, His actual worship can only be practised by the Gopees or those pure souls

who are the accepted servants of the Gopees. If Gopinath is worshipped by a priest on the level of neotheistic worship, such a person is as much an offender against Gopinath and as utterly ignorant of His Divinity as those who were enemies of Krishna when manifested His Appearance in the Dwapara Age.

It is necessary to bring the ascertainable historical facts into line with ontological realisation in order to be able to appreciate the point of view of the Vaishnava authors.

### Ramananda Rai

Ramananda Rai was no more an Oriya than Sree Chaitanya was a Bengali. If it is contended that Sree Chaitanya was a disciple of Rai Ramananda, such assumption means the denial of the position of Rai Ramananda himself denying the existence of the object of his worship. Rai Ramananda was the worshipper of the couple form of Rasaraj-Mahabhava. He realised Sree Chaitanya as the object of his worship.

These facts are no doubt beyond the jurisdiction of empiric history. But they are not beyond the jurisdiction of the interest of man's soul. It would not be scientific to declare them to be false except after due consideration of their ontological value which the empiric historian is not competent to do. It is however quite practicable for the

empiric historian to keep within the legitimate limits of his narrow jurisdiction by avoiding the role of an exponent of the ontological facts and simultaneously pleading his inability to do so.

### **Distinctive Character of the Teachings of Sree Chaitanya.**

The worship of Gopinath was thrown open to all persons by the Teaching and Illustrative Personality of Sree Chaitanya. The method by which the service of Gopinath can be attained was for the first time fully revealed by Sree Chaitanya and His Associates. Sree Chaitanya's ontological identity with Sree Krishna Him-self is made to rest on this startling fact.

### **The apostolic line from Brahma.**

The apostolic line from Brahma to whom the Vedic Revelation was originally given by Sree Krishna is mentioned in the Bhagabat Purana. That Revelation is summarised in four shlokas of Srimad Bhagabat, and is developed as the Divine Narrative in which the Pastimes of Sree Krishna occupy the central position.

Sree Madhvacharyya who belongs to the apostolic line from Brahma

revived the vedic Teaching in the medieval period by founding the community that is named after him.

In Madhabendra Puri, one of successors of Sree Madhvacharyya, we detect the first example of a worshipper of Krishna after the manner of the Gopees. Sree Chaitanya bestowed His Mercy on Sree Iswar Puri by accepting him as His spiritual preceptor.

Historically speaking it is plausible to seek to explain away the originality of the Teaching of Sree Chaitanya by referring to the background of the apostolic line from Brahma through Madhvacharyya.

Ontological realisation does not deny the historical facts but interprets them in the manner that alone is true in the real sense. Neither is there any reason why by historians should not fully recognise the ontological interpretation as such. The attempt to supply any interpretation of the ontological facts in opposition to the Teaching of Sree Chaitanya by lay historians is due to their ignorance of the real nature of the Teaching of the Supreme Lord.



# Sree Krishna , ,

( By Prof. Nisi Kanta Sanyal M. A. )

## As the Supreme Subject of Ontological Study

In this world one thinks in terms of one's changing convictions. One knows quite well that the conviction which he professes today will as surely change on the morrow as the conviction of yesterday. Yet one finds it necessary to put one's working faith in the conviction of the moment.

Much heat is also generated by the conflict of such convictions. One is seldom in a position to accept any real opposition to one's convictions, still less to give them up on the mere asking. One fights and dies for one's convictions and is glorified as a martyr !

But there is always this vicious peculiarity about these convictions that the convictions of no two persons are ever really the same. Nay, one's convictions are bound to be more or less fundamentally opposed to those of every other person.

But no one is held to be worthy of being called a really good man who is not a man of convictions and is not prepared to uphold his convictions against all opponents. What a dead

end has been made over this never-ending 'war of principles' of man against man !

It is only necessary to glance through any paragraph of any modern newspaper, and newspapers are the eyes and ears, the hands and feet, the heart and the brain of every modern man, to be convinced of the enormous scope of conventional heroics that can be indulged on behalf of the particular set of principles which it is the policy of the paper to represent !

Perfect freedom of speech and thought is both the generally recognised means as well as goal of all socio-political progress. It is necessary for every one to have his own individual opinions under all circumstances if one is to be regarded as an ideal member of modern society and body-politic.

It is, therefore, to be expected that there are as many conceptions of Sree Krishna as there are writers on the subject of Indian (?) Religion.

I have not had the good fortune to come across a modern critic of any standing who has written about Sree Krishna, whose views are not found to be fundamentally different not only from those of the other critics but also

from the views of the writers of the source-books. If these critics had been careful in mentioning the views of their authorities and then stating their differences from them their method would be unobjectionable. But the critics are generally found to be unacquainted with the point of view of their source-books for the reason that they seldom propose to set forth the contents of those books, *exactly* as they are, either to themselves or to their audience. But this does not prevent their confidence in their activity to supplement, correct and disprove the validity of the point of view of their sources. I appeal to all contemporary Indianists to ponder over this, as they cannot escape the responsibility of corrupting and misleading the judgment of the world in regard to the teaching of the religious works of India. I content that almost every one of their divergent conclusions are diametrically opposed to the truth and to the best interests of humanity.

Krishna is sought to be proved by the critical Indianists to be a national hero of India whose deeds have been set forth in a garbled fashion, that is supposed to have always been the favourite trick of the past custodians of the spiritual traditions of India, to such an extent that the Indian ideas on the subject have become palpably self-contradictory at each step and it

has become practicable and unavoidable to disprove the conceptions of one set of Indians by the testimony of rival sets. The maxim of divide and rule has to be applied as a matter of course to the subject of the religious traditions.

In this country with the result that instead of evolving order out of chaos created by the manufacturing enterprises of past critics, modern research has shaken men's belief in the very existence in this country of any worthy subject of serious investigations. I want emphatically to point out that these critics have a purpose of bringing out and adding to the imaginary difficulties that are already in the way of the right understanding of the truth. This purpose is as objectionable in its application to ancient as to modern thought.

I do not class among religious critics the confirmed scoffers of everything sacred. Neither am I disposed to listen to those panegyrists of ancient Indian spiritual culture who readily accept the garbled versions of these designing critics for the pious performance of self-deception towards an unworthy conception. The Indian spiritual tradition in my humble opinion is the profoundest of all subjects of human investigation, past and present. The Truth does not require the hypocritical and damaging praises of His disloyal supporters nor the blasphemies

of His malicious critics for His self-manifest existence.

We should study the source books in the light of their own words. We should believe tentatively, but really, in the bona fide of those books that have commanded the continuous homage of the best minds of this country. We should first of all seek to obtain real access to the plane of those great souls.

Let us in this spirit seek to examine the grounds for the point of view that regards Krishna as the Absolute *par excellence*, on the basis of the testimony of the source-books. But as we belong, according to the testimony of those books, consciously and unconsciously to the class of scoffers of everything sacred, we would do well to take the system of exposition adopted by the Supreme Teacher of Religion as no estimation of the worshippers of Krishna. I mean, of course, Sree Krishna Chaitanya Mahaprabhu.

I shall ask my readers to try to study His point of view thoroughly before lending their ears to those who are opposed to Him.

Sree Krishna Chaitanya's teaching is described in terms of His own conduct in Sree Chaitanya Charitamrita. The author of Sree Chaitanya Charitamrita got his information from the associates of Mahaprabhu. His testimony is accepted as authoritative by all followers of Mahaprabhu.

Why are we required by these books to put our faith in Sree Krishna Chaitanya? This point is relevant for the reason that Sree Krishna-Chaitanya is no contemporary of Sree Krishna and so He might be supposed to have relied for His information on the same sources as, say, Bankim Chandra Chatterjee, the author of Krishna Charita. The modern mind is also likely to be more disposed to put its faith in Bankim Chandra than in Sree Krishna-Chaitanya for the reason, among many others, that Bankim Chandra does not make a god of Sree Krishna, while Sree Krishna-Chaitanya does so.

The modern mind has no patience with those who are disposed to preach the transcendental authority of any historic person whether he is Sree Krishna, Jesus or Muhammad. The worship of Sree Krishna is regarded as a matter of course as the worship of man. It is this initial difficulty that prevents even a serious hearing being given to the Teaching of Sree Krishna Chaitanya regarding Sree Krishna.

But Sree Krishna-Chaitanya did not worship any man. He establishes the Divinity of Sree Krishna by refuting all possible objections and adducing the most conclusive grounds for His faith. In the forefront of all His arguments He places the personality of Sree Krishna, the description of which

should dispel our doubts regarding the intrinsic worth of the unique conception. This objective method does not also assume our consent to any apriori propositions.

But should a person believe in His description of the Personality of Sree Krishna if it does not agree with the traditional accounts regarding Him? Any human being may be described as God by being ascribed Divine Attributes. As Sree Krishna is an historical character why should we believe in His Divinity simply because Sree Krishna-Chaitanya chooses to regard and describe Him as God? Will it not be a profanation to admit a human being Is there any ground for believing that Sree Krishna-Chaitanya speaks the truth in asserting the Divinity of Sree Krishna, although the *prima facie* case is wholly against him?

Sree Krishna-Chaitanya's Conception of the Divine Personality is so unique and so thoroughly convincing that it deserves a hearing for its own sake. There is no really *prima facie* case against His position. God as His Own Divine Form. His Form is ko

that of a human being. But He is not any historical person, neither is His Form human in the mundane sense. Just as He possesses His Own Divine Form which is like that of man, He also possesses His Own Name, Sree Krishna, which is like a word in the Sanskrit language. But His Form and His Name are neither human nor Sanskrit nor accessible to human understanding, although They have the power to manifest Their De-cent to the plane of human understanding in the likeness of human form and Sanskrit word as otherwise no conditioned soul could have access to Him. By this argument the initial objection to listen to Sree Krishna Chaitanya's exposition of the Divinity of Sree Krishna is fully refuted.

If the reader is in a position to agree to the claim of Sree Krishna-Chaitanya to be an unobjectionable Exponent of the Divinity of Sree Krishna on the ground of the unique excellence of His exposition, he should be in a position, after going through the following brief summary, to compare His conception of Divine Personality with those of the other teachers of religion.

### His Transcendence can be learned from the *sadhus*.

The conception of the Personality of Sree Krishna is definite and concrete. It is not abstraction or generalisation from experiences of this world. Sree Krishna is located beyond the reach of our senses and understanding. But it is possible for a person to realise His transcendence by listening to the description of His personality from one who has access to the same. Those who possess real knowledge of Sree Krishna are called *sadhus* or devotees. No one can know Sree Krishna except in and through His unalloyed service. It is for this reason that the unsubmissive intellect of man cannot understand the Nature of Sree Krishna.

The *sadhu* alone can truly describe the Personality of Sree Krishna. He can describe Him by means of mundane vocabulary as there is inconceivable but real and thoroughgoing similarity between this world and the Realm of Sree Krishna which is located beyond this world.

There is also another peculiarity in the discourses of a *sadhu*. He does not describe Sree Krishna by means of the mundane language in the same

manner in which one who is not a *sadhu* may attempt to describe Him by studying the original book. Sree Krishna Himself manifests His Appearance in the Form of His Discourse on the lips of a *sadhu*. The words of a *sadhu* are the very Body of Sree Krishna in the Form of Sound. His words are not mundane sound. They are the Divine Sound Who has power to manifest His Transcendental Nature to the submissive hearing of all conditioned souls.

The unsubmissive intellectual plane is not the plane of real knowledge. Intellectual knowledge is one-sided. It is the knowledge of objects that seem to have no option but to submit passively to our inspection. But they actually offer unsurmountable resistance to our conceited attempt to know them as they really are. Our initial intellectual impulse is itself the result of causes over which we possess no effective control. The position of the consistent intellectualist is one of utter isolation from the truth of the objects of his so-called knowledge, both subjectively and objectively. He is doomed to equal ignorance of his own nature as of the objects of his seeming knowledge. The knowledge of Sree

Krishna is not like this deceptive intellectual knowledge.

The knowledge regarding Sree Krishna is imparted to the soul by Sree Krishna Himself. When we hear the Name of Sree Krishna from the lips of the sadhu, Divinity Himself as it were, comes to our door. It is in our power to refuse to offer Him or submissive hearing when He does actually appear to us. If we take up such defiant attitude, His Name appears to our unsubmissive hearing as a Sanskrit word and the description of His personality as the account of a person who is in most respects below the average moral man. This strange effect is produced by the operation of Krishna's own deluding energy.

Krishna is the Possessor of power. His power possesses three distinct aspects. In her plenary aspect the power of Krishna is *chit* or pure cognitive energy. In her deluding aspect, she is *a-chit* or productive of ignorance. In her aspect which is the bounding line between *chit* and *a-chit* aspects the power of Krishna manifests herself as the infinity of infinitesimal individual souls.

Our souls are the dissociated *chit* articles manifested by the marginal aspect of the power of Krishna. Our souls are isolated in their original position on the borderline between the spiritual and material worlds and have poten-

tial affinity for functioning in either. We are infinitesimal in magnitude, but our essence is spiritual. Our abnormal affinity for the material world is due to our tiny magnitude. If we are unwilling to place ourselves under the unconditional guidance of the plenary *chit* power of Krishna, we fall into the clutches of His *a-chit* power. But if we choose to be guided by Krishna's plenary *chit* potency, we are not susceptible to the temptations of His *a-chit* potency. As soon as we succumb to the temptations of this material energy we are endowed with a double material ego which prevents our vision of Krishna and makes us forget all about Him.

A unbridgeable gulf separates the plane of this material world from the spiritual realm. This material world has its infinity of mundane spheres, high and low. The spiritual realm has also its countless spheres where there are no mundane limitations. A person belongs to the plane to which he possesses a natural affinity by reason of his individual disposition.

Corresponding to the infinite number and variety of the spiritual spheres over which they rule, there are unnumberable Forms of Krishna distinct from one another and countless modes and gradations of His service.

The highest spiritual sphere is constituted of Vrindavana, Goloka and

Svetadwipa. They are same yet distinct.

"The Name Krishna is identical with the Personality of Krishna and with His Form, Attributes, Activities, Entourage and Realm. One to whom the Name of Krishna manifests Himself finds himself lifted to the plane of Vrindavana-Goloka-Svetadwipa, has a clear vision of everything and experiences the perfection of love for Krishna.

Such a person prefers in a perfectly harmonising manner the service of Krishna to that of any of His other Divine Forms. Krishna has His Own distinct Form. The peculiarity which makes the Form of Krishna infinitely superior to all the other Divine Forms is this that Krishna as Krishna is the Emporium of all the *rasas*.

The Form Krishna alone is served by the exquisite serving love of all the relationships that obtain between man and man. Krishna is served by the moods of tranquil self-dedication, of servant, friend, parents and consorts. Krishna i. e. the Name, Form, Attribute, Activity, Entourage and Realm of Krishna, can alone be served on the footing of absolute intimacy. This is the distinctive and most exquisite excellence of the conception of the Personality of Krishna as Divinity. No other conception of the Divine Personality possesses this most charming characteristic.

Krishna is the fullest all-accommodating conception of Divine Personality. The other Divine Personalities are either His *identical* Forms, or plenary portions or *avatars* i. e. forms that are eternally immanent and occasionally visibly manifest in this phenomenal world. All these latter forms are part and parcel of the source-Form Krishna and realisable in their proper perspective only as integral parts or wholes of Krishna.

We must not, however, suppose that we can have any conception of the Divine Personality by reading the descriptions of the same. Any conception of the Personality of Krishna formed by such study is a product of His deluding energy and is bound to be entirely fictitious and unwholesome.

The conception of Krishna as Consort is the highest from the stand-point of the requirements of the principle of *rasa*. Hence the Dalliances of Krishna with the milkmaids of Vrindavana also constitute the highest platform of Divine service. Sree Radhika, the premier milkmaid, is the Primus among her peers. The other milkmaids serve Krishna as expanded selves of Sree Radhika.

#### Apparent Historical and other difficulties

There are historical difficulties in the way of accepting the alone account of the Personality of Krishna. We shall glance at some of them.

Krishna is seemingly an historical person, and as such He has been sought to be placed in the category of deified national heroes. This view is apparently supported by the testimony of what are supposed on insufficient evidence to be the older religious books which do not mention the Name Krishna at all among the gods.

There is also another difficulty. Several teachers of religion bear the name Krishna in the Shastras, and the name Vasudeva is mentioned earlier than Krishna and is subsequently used as a designation of Krishna.

There is difficulty about Sree Radhika who is not mentioned in the supposed older works.

These objections are not directed against the ontological merit of the Krishna conception, but against the claim that Krishna is the historical Vedic Supreme Divinity. The view of the Divinity of Krishna has been defended by epistemological arguments that have already been set forth. If the Veda cannot be understood by the empiric method of study, it is not ontologically valid to rely upon the etymological meaning of the Vedic texts for disproving the claims of the ontologists.

The subject itself is not historical but ontological, and so the ontological position is the really relevant one to take up.

But even purely historical arguments are also cropping up as the forgotten ancient cultural history of India is being rediscovered by the patient labours of the excavators of ancient sites and by critical study of the Puranas. The Puranas have been found to contain a far more ancient tradition than that contained in the existing Vedic Samhitas.

The date of compilation of Sreemad Bhagabat Purana had been a subject of controversy. It is now assigned to the 3rd or 4th century A. C. The fact that it is not referred to by Ramanuja does not necessarily make it less ancient than say the Vishnu Purana whose authority is admitted by Ramanuja for ontological reasons. The historical portions of Sreemad Bhagabat are more ancient than the corresponding portions of the Vishnu Purana, and Sreemad Bhagabat is the only Purana which does not appear to be mere compilation. May we not infer from the fact that Sreemad Bhagabat contains the oldest historical traditions that it is the *oldest* of the Puranas?

The omission of the Name Krishna from the Rik Vedic pantheon would thus prove only the sectarian character of the Rik Samhita. This is borne out by an examination of the religion of the Rik Samhita. It is mostly *Karmakanda*, or pure materialism. The religion of Sreemad Bhagabat is pure



theism. So it is not a matter of surprise that the compiler of the Rik Samhitā could not find a place in it for the worship of Krishna, which is altogether incompatible with the frank materialism and frank polytheism which are the two prominent contents of the religion of the Rik. •

The appearance of the name of Sree Radhika in post-Bhagabat literature is also not conclusively established by reason of our present defective knowledge of the pre-Vedic literature. As a matter of fact Sreemad Bhagabat mentions a premier milkmaid and a hint of her name Sree Radhika. But even if the 'historical evidence in

support of the antiquity of the name Sree Radhika happens to be missing in the present defective state of our knowledge of the earliest literature, there is not the least doubt that the Bhagabat conception of Krishna would be ontologically incomplete if the premier milkmaid is not allowed to possess her own name and her chief share in the dalliances of Krishna in Vrindavana.

The historical school has fallen into some of the above mentioned errors by affecting to believe in an imaginary cleavage between the Teaching of Sree Krishna Chaitanya and the ontological position of the Vrindavana Goswamis especially that of Sree Jeeva.

### III

#### THE CONCEPTION.

The Personality of Sree Krishna as described by Sree Sanatan Goswami is set forth in the following brief resume which may be followed in the light of observations offered in the previous sections of this discourse.

• Sree Krishna has an infinity of forms. They are divisible into three principal categories viz., (1) Svayam-Rupa (Form-in-Himself), (2) Tadekatma-Rupa (Form that is identical with Himself), (3) Avesha-Rupa (Form by super-imposition of His power in jeeva).

Of these Svayam-Rupa is the Form of the Cow-herd in Braja.

The Tadekatma-Rupa is divisible into (a) Svamsa (Portion) and (b) Bilasa (for activity). The principal divisions of the Svamsa forms are (1) the Purusavataras and (2) the Leelavataras. The Bilasa forms are divisible into (1) Prabhava and (2) Baibhava.

The Avesha-Rupa is divisible into (a) primary and (b) secondary or bibhuti.

The Purusavataras are—Karanabhisayi, Garbhodasayi and Kshirodasayi • The Leelavataras are—Matsya, Kurma, Varaha, etc.

The Prabhava Bilāsa forms are—  
 • Vasudeva, • Śamkarsana, Pradyumna  
 and Aniruddha.

The Baibhava Bilāsa forms are—  
 (a) Vasudeva, etc. (in all 4) (b) Kesava  
 etc., (in all 12); (c) Puruṣottama, etc.  
 (in all 8); altogether 24.

Primary Avesa forms are—Sapaka  
 etc., Narada, Prithu, Parasurama, jeeva  
 as Brahma, Sesha, Ananta, etc.

Bibhutis—everything in this mun-  
 dance world showing the possession of  
 • any outstanding excellence (10/41-42).

Besides the Puruṣavataras and  
 Leelavataras there are four other cate-  
 gories of Avtaras viz., (1) Guṇavataras

Manvantaravataras, (3) Yugava-  
 taras and (4) Saktyavesavataras. Of  
 these (4) has already been men-  
 tioned.

Guṇavataras are—Brahma, Vi-  
 nu and Rudra.

Manvantaravataras—One day of  
 Brahma consists of 14 Manvantaras.  
 There is one Avatara to each Manvan-  
 taras. These fourteen are—Jajna,  
 Bibhu, Satyasena, etc.

Yugavataras are four in number  
 being respectively of white, red, dark,  
 and yellow hue.

The Avataras are Forms of Krishna  
 who descend to the mundane plane for  
 displaying an infinite variety of acti-  
 vities for the redemption of conditioned  
 souls and for the government and main-  
 tenance of the world.

Krishna is Possessor of infinite  
 power. The power of Krishna is of a  
 threefold nature viz. (1) His Swa-  
 rupa-Sakti or Antaranga-Sakti (Power  
 inhering in his Own Proper Inner  
 Form), (2) His Bahiranga-Sakti or  
 Māya Sakti (Power inhering in His  
 outer form or His limiting or eclipsing  
 potency) and (3) His Tatastha-Sakti  
 (marginal power manifesting herself on  
 the border line between His inner and  
 outer potencies).

This mundane world is the product  
 of Krishna's Bthiranga-Sakti. But  
 the eclipsing potency is not the creator  
 of the world. The function of creation  
 of both spiritual and mundane worlds  
 belongs to Karanarnabasayi or the first  
 Puruṣavatara. In other words the act  
 of mundane creation is the first mani-  
 festation or *descent* of Krishna to this  
 mundane plane.

The individual soul or jeeva is an  
 infinitesimal manifestation or product of  
 the marginal power of Karanarnavasayi.  
 The sojourn of the jeeva to this man-  
 dane world is also caused by the Will  
 of Karanarnavasayi.

This mundane world and its concerns  
 are only a secondary, unwholesome,  
 petty, backwater-pool of brackish water,  
 a perverted reflection of the boundless  
 ocean of ecstatic bliss of the Leela of  
 Krishna. The eclipsing potency of  
 Krishna creates by the Will of Krishna  
 those extremely unwholesome condi-

tions that bind the soul to this cramped mortal existence.

Human nature is of the perverted ~~egg~~ which imposes itself upon the soul when the latter repudiates his own pure nature.

All speculations about the Personality of Krishna by the perverted reason of conditioned soul for practising malice against himself and Krishna tend to the glorification of the mundane state in some form or other.

These speculations emanating under the impulse of the lower self are the misinterpretations of the spiritual scriptures that are relished by the Godless people of this world and are hypocritically proclaimed to be conducive to their welfare in the shape of the gratification of their lower nature, by which their ignorance and misery are brought about and perpetuated.

The descending Forms or Avatars of Krishna afford never-ending occasions to the conditioned soul for being truly informed regarding his forgotten spiritual nature. It is rarely, indeed, that the conditioned soul is willing to listen to the tidings of real welfare which is utterly repugnant to his lower nature and incompatible with his cherished worldly ambitions. He is only too ready to lend his ears to those who promise him the transitory joys of this deluded existence that are productive of all his miseries.

In this present Age or Kali Yuga, Sree Krishna comes down in the Form of His Name for affording the chance of redemption to all conditioned souls. It is thus possible for conditioned souls in the present Age to practise hearing and chanting the Name of Krishna.

The Name of Krishna is identical with Krishna. The Name of Krishna can neither be heard nor chanted by the ear and tongue of flesh, only emancipated souls can chant the Name of Krishna. The Name Krishna makes His Appearance or manifests His Descent on the soul's lips of His pure devotee, although the unbelieving people of this world refuse to recognise the transcendental nature of the pure devotee and of the Holy Name for the reason that both of them seem to be mundane to their eclipsed vision. The word descent or *avatara* means literally that God comes down to this mundane plane without belonging to this lower plane even when He does so. This is the reason why it is possible for the godless people of this world also to have the actual sight of God on their own plane in the apparent form of a product of phenomenal Nature. The pure devotee appears to the deluded vision of the people of this world to be a mortal man and the Manifest Form of God as a thing of this world. This is inevitable so long as one is not really willing to give up one's

rebellious activities against one's higher or true nature.

The willing conditioned soul is enabled to hear and chant the Name of Krishna by his liberated spiritual ear and tongue. This liberation is brought about by the initiative of the Name without any other effort on the part of the conditioned soul except that of

absolute active submission which leaves the full initiative to the Name. It is only then that it is possible to understand why we can never hear or chant aright the Name till we are prepared to those who can truly inform us about the nature of such function and to act upon their advice by reason of perfect conviction.

## Jaiva Dharma

*(Continued from Vol XXXII No 5—Page 104)*

69. Lahiri—" (in tears) shall I be eligible for receiving the gift of love?"

70. Babaji—"embracing Lahiri Mahasaya) Listen. In a very short time you have developed sadhan bhakti into bhava bhakti. Within a few more days Krishna will assuredly have Mercy on you."

71. On hearing these words Lahiri Mahasaya gave vent to his feelings as he rolled on the ground in the ecstasy of joy. "Oh, there is nothing else except the Guru! Alas! What was I doing all these days! Sree Gurudeva by extending his boundless mercy to me, has effected my deliverance from the foul sink of world-liness."



# Jaiva Dharma /

## CHAPTER V

**Regulated devotion is the eternal function—it is not a product  
of mundane circumstances.**

1. Lahiri Mahasaya has a large family at his Shantipur residence. The eldest of his two adult sons, both of whom have attained recognised status in the local society by their educational pre-eminence, is Chandranath, aged thirty-five. He looks after the family property and household affairs and is also an expert physician. He is not assiduous in the pursuit of religion, but enjoys an immense prestige in Brahmin society. The sympathetic manner in which he treats his menials,—servants and gate-keepers, etc.—and the dexterity with which he manages his property one in keeping with his respected social position. The name of Lahiri Mahasaya's son is Devidas. He has studied the Nyaya philosophy and the Hindu canonical scriptures (Smriti) from his infancy. He teaches ten to fifteen students at his own academy (chatuspathi) which he has opened opposite the family residence. He bears the honorific academic title of Vidyaratna.

2. Shantipur is agog with the rumour that Kalidas Lahiri has turned a Vaishnava super-ascetic, has renounced the world and formally assumed the garb of renunciation. This is the gossip everywhere, at the bathing ghat, at the market-place, in the streets. It is not, however, always complimentary to Lahiri Mahasaya. Some are saying openly, "Old people are prone to such infatuation, the old man has been a good gentleman so many years to run mad when he should be but on the funeral pyre!" Others have been expressing their grief and

indignation in different ways, "It is a funny disease, indeed! He has a happy home, is a Brahmana by caste, is obeyed by wife and children. How may such a person accept the rage of a mendicant? Has he any sorrows?" Some say, "Such is the sad end of all who run to this place and that for advertising their love for religion." A few cultured friends also speak out their mind, "Kalidas Lahiri Mahasaya is undoubtedly possessed of a pure disposition. He has an abundance of the good things of this world, and yet, in his old age, he has been blessed with attachment to the Name of Hari." Such are the talks everywhere. One of those who are given to hearing gossips brings the news to Devi Vidyaratna.

3. Devi Vidyaratna becomes very thoughtful. He at once goes up to his elder brother and breaks the news in these words, "Dear brother, father is in very great trouble. He stays at Nadia-Godrum where he keeps good health. It appears he has been mixing there with low people. One can't shut his ears against this scandal which is the gossip of the whole village."

4. Chandranath said, "Brother, I have also received a scent of this. Our family honour stands very high and we are proud of our descent. But to tell you the truth I am unable to hold up my head at any place on account of this gossip about father. We have always slighted the family of Advaita Prabhu, but what is this that has now occurred in our own

family? Let us go inside the house and talk it over with mother. We must do something to stop it, if possible."

5. Chandranath and Devidas are seated in the verandah on the first floor of their house taking their meal which is being served by a Brahman widow. The mistress of the house seated there is directing the cook in her work. Chandranath is speaking to his mother, "Have you received any news of father?"

6. "Why, is anything wrong" asked mother, "Is he not keeping good health? He has been long at Nabadwip. He is mad after Hari-nama. Why don't you bring him here?"

7. Devidas—"Mother, he is doing quite well. If the gossip is true, there is no good in bringing him here. We shall be put to trouble if we do so. We shall be out-casted."

8. Mother—"What can it be? Only the other day I had a long talk with the daughter-in-law of the head Gossam, while bathing in the Ganges. She said, your husband is most fortunate he has gained the high regard of the Vaishnavas".

9. Devidas—"Regard, pooh? He has ruined us! What a folly! He was to stay here at home in his old age receiving our respectful services, but has now preferred to subsist upon the leavings of the meals of homeless ragged mendicants and doing everything to fix an indelible stigma to our high lineage! Alas! It is really the Kali Age! To think that father should lose his head with all his ripe experience!"

10. Mother—"You should try to get him here. You may keep him concealed for a time till you persuade him to change his mind".

11. Chandranath—"You are quite right. There is no other course. Devi may proceed to Godrum with four or five persons and bring back father without letting anybody know."

12. Devi—"You know very well father does not take me seriously holding me to be an atheist. I am thinking what I shall do if he does not wish to talk with me".

13. Shambhunath, maternal cousin of Devidas, is a favourite of the master of the family. Shambhunath was with him for a long time for looking to his comforts. So it is settled that Devidas and Shambhunath are to go to Godrum. A servant is forthwith sent in advance to arrange for their stay at Godrum at the house of some Brahman.

14. On the following day Shambhunath and Devidas after meal set out for Godrum. Getting down from their conveyances (palkis) at the house fixed for their stay, they send away the palki-bearers, having now a Brahman cook and two servants to look after their lodging.

15. After dusk Devidas and Shambhunath quietly walk up to the holy grove of Pradyumna. They find the old gentleman seated on a mat of woven leaves on the masonry terrace dedicated to Sree Shurabhi. He is telling the Name of Hari on his beads with closed eyes. Twelve tilaka marks are shining beautifully over all parts of his body. Shambhunath and Devidas noiselessly mount the terrace and make prostrated obeisance at the feet of Lahiri Mahasaya. Becoming aware of the sudden and unexpected intrusion of the new-comers Lahiri Mahasaya opens his eyes. "Who are these?"—he says in evident surprise Shambhu, what "brings you here? Is everything quite well with you, Devi?"

16. Both reply respectfully, "By your blessing we are all doing quite well."

17. Lahiri Mahasaya—"Will you have your meal here?" Both say, "We have engaged lodgings and have arranged about it, so you need not have any anxiety about us."

18. Just at this moment the concerted chant of the Name of Hari is heard from the direction

of the pandal of Madhabi and Malati creepers of Sree Premdas Babaji. Sree Vaishnavadas Babaji comes out of his hut and asks Lahiri Mahasaya, "What is this chant of Hari that I hear at the pandal of Sree Paramahansa Babaji?" Lahiri Mahasaya and Vaishnavadas move forward to find out the cause. They see a great number of Vaishnavas, who have just arrived,

circumbulating Babaji Mahasaya after performing the chant of the Name. Lahiri Mahasaya and Vaishnavadas Babaji now join the party. After making their prostrations to Paramahansa Babaji, all of them take their seat on the terrace. Devidas and Shambhunath also sit in a corner, after the fashion of the crane in the midst of swans. (continued)

## Frederick the Great

*By Sadananda Das Brahmachari.*

The "Illustrierter Beobachter", the illustrated Weekly of the German Government, published very recently a special number devoted to Frederick the Great. From one of the articles I beg to quote some lines.

"Shortly before his death Frederick the Great spoke the deeply stirring words: 'I feel that my earthly life will soon be finished. But being convinced that nothing that once exists in the nature can be destroyed, I know as certain that the nobler part of myself will not, on account of the earthly death, cease to exist. It may be, of course, that I shall not be king again in the future life, but that would be all the better for me: I shall yet lead an active life and besides life involving less ingratitude.'"

"These words of the great king express the genuine German character," says the Reviewer, "and lead immediately to the wisdom of our ancestors. As our forefathers did, so did Frederick know that the higher ego continues to exist in eternity, that it changes name and form, but it is included in the circle of happenings, in the incessant succession of things from genesis through existence towards destruction, and thereby towards new existence. As all Nordish men so also Frederick did not know fear of death. He could, therefore, face the world and the fate in cheerful disinterestedness, unflinching confidence in his mission—resolute and creative—as it is bestowed only upon men who are convinced of the eter-

ment of their own self in death and life."

Our Indian reader may be astonished to find this quotation about Frederick the Great in the "Harmolist".

But that article possesses a deep interest for all sincere well-wishers of the eternal souls enshrined now for the time being in German bodies and minds. That article in the official paper of the German Government indicates that a great change of heart is taking place in Germany. The intelligent Germans are now trying to go back to their creed and beliefs which have been in vogue amongst them before the invasion of semitic ideas incorporated in certain interpretations of the teachings of Christ; the old semitic conception of the soul and the world is being increasingly replaced by the original Aryan conceptions; and the present Government is actively encouraging this process. The return to the old Aryan conceptions prepares at the same time a better fundament for the understanding of the message that spiritual India has to exchange with Germany.

Alfred Jeremias and his circle were quite right in defining the mode of semitic thinking as line-process and that of the Aryans as circle-bound. Semites believe in a single creation, one existence in the mundane sphere,

the eternal existence of the soul in the heavenly or hellish region. The Aryans hold the cyclic view of infinite repeated creation and destruction, transmigration of the soul in the created world since time immemorial, potential final return to the proper home or the Kingdom of God. Due to the influence of the Christian religion resp. its interpretation in prevailingly semitic lines, the line-process-mode of thinking was suppressing the original mode nearly perfectly. Genuine thinkers and poets always thought in the Aryan style, but they had to fight hard against the surrounding world and sometimes even to suffer much persecution by those who claimed the exclusive monopoly of the truth. But those great thinkers considered it a great thing to keep up at least the hope of a cyclic return.

It is a very strange fact that the immortality in the form of a repeated return into this world of changes and sufferings is a goal which the West does not even dare to hope, to be assured of such eternity superexcels the greatest expectations of most people. Rebirth in this world the East considers as the symbol of the greatest bondage to matter, from which it wants to escape by all means. The European positive attitude towards life and world has its root partly in the belief that to be active, to express one's own individuality by activities while sacrificing



all pleasures and comforts for the course realised as essential, to fulfill with all enthusiasm the respective duties of life in accordance with the voice of Divinity heard in one's conscience, means to play an active part in the process of self-realisation of God Who expresses Himself in the cosmical evolutions and attains to a conception of higher consciousness of Himself in religion i.e. in the religious consciousness and realisation of Himself in man than before the manifestation of His own Self in any form took place—and partly in the idea that matter dates from God in the same degree as spirit does, God using no material cause for the creation, but creating from out His Own Nature; all manifestations of God are in themselves positively appreciated and the apparent defects and the shadow as well as the devil as principle of darkness constitute only the background which is required in order to foster the contrasted life in the Divinity. Schopenhauer is after all an isolated figure in Germany's philosophical world who tried to interpret Buddhism and Upanishads in the positive metaphysical way.

If man could be assured of the certainty of a continual existence and of the reality of some eternal entity within him, he could in conformity with the law of indestructibility matter and conservation of energy share

to a greater extent in the process of the self-realisation of Divinity and be able to act with still greater responsibility for his synergistic teleological actions.

Frederick the Great was convinced of the eternity of his individual existence and the responsibility implied in this fact. It is, of course, not the monopoly of the Nordish people to be fearless as far as death is concerned—the Japanese are said to superexcel all races in this concern—but it should be and is also to some extent a quality of all those who really believe in the existence of some entity which is not mortal as body and mind.

It is interesting to find that the Government paper takes the view of Frederick the Great. But at the same time we shall have to keep in mind that neither Frederick the Great nor his forefathers as far as history reports tell us much about the proper nature of that very soul, its relations with God and the world and its real home as to whether it is really this world of coming and going. Again, there is some difference between the belief in the existence of such an entity and actual realisation. Faith is after all only the intuitive feeling or certainty which accompanies certain forms and of thoughts, it is only a confidence of secondary order. On the other hand all mystical speculations

even if they are fostered by our instincts need not to be congruent with the real inner life of the Divinity in itself. The belief in that existence is the first step to a further ontological investigation. It is an auspicious step. But the notion "step" implies that it is not the final goal. If we believe that there is something eternal which, though moving does not change its co-ordinates due to the perishability of its surroundings, then we implicitly admit also the differentiation of both planes and their different values. The spiritual or eternal plane is also instinctively and intuitively recognised as the higher one. The question is now; if the duties that seem to be imposed upon us as so many categorical imperatives for our present state, are really our genuine obligations. They might also be born out of ignorance about our proper function. Why should we suppose that it is the inherent nature of the "soul" to meddle with the things of this perishable world, even in the shapes of supposed God-ordained injunctions? Why father to Godhead the necessity of expressing and realising Himself through the

medium of our actions? This might be mere product of our fantasy nourished by the instincts, too much appealing to us as justifying our respective deeds and inclinations. Men following that line of thought supposed war to be a function ordered by God, a function in which God is fighting through us. But while thinking in that way, don't we define the divine process and our own duty according to the moving plane of changeability i.e. in conformity with our mental and physical disposition?

Unless we realise the function of the soul by actually living on its genuine plane, we shall always be moving in a circle and explaining the process of the transcendental plane by projecting the idealised characteristics of the shifting plane to the permanent one. I, therefore, think that my German friend should continue in the rational method: Once the existence of the eternal entity of the soul admitted, we shall have to investigate into its proper nature and function and to get information from the plane of the Absolute itself; otherwise we are entangled in contradictions.

## Annakut Utsab at Sree Gaudiya Math, Calcutta

The annual Annakut Utsab was celebrated at Sree Gaudiya Math, Bagbazar, on Saturday the 14th of November with unprecedented pomp. The inhabitants of Calcutta have been accustomed to make a visit to the Math, a Darshan of the Deities and the Annakut as well as the participation in the service of Mahaprasadam, a regular annual function of their religious life. But this time, all the highest expectations have been far excelled by the sight of the grandiose ceremonies going on in the Math from noon till to the late hours of the night. Innumerable crowds were rushing from all sides of the town to the Math. The function was opened at 11 a. m. Marvellous

decoration and illumination made the palatial building of the Math an object of general attraction. 1096 varieties of Mahaprasadam grouped around the huge mountain of Anna Prasada in the Natyamandir of the Math charmed all visitors. Though the masses were uncountable, still the management of the traffic inside and outside and the Math functioned without the slightest disturbance. All circles of the population came to honour Mahaprasadam which was distributed to one and all with indefatigable zeal by the devotees of the Math. All left the Math with a grateful heart for the excellent chance they got to partake in the service of God by honouring Mahaprasadam.



To  
**The Holy Feet of Mahamahopadesaka  
Srimad Aprakṛita Bhaktisaraṅga  
Goswamīpada.**

**OUR APRAKṚITA PRABHU,**

Commanded by Sreea Prabhupad, His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur, you are going to London as Missionary-in-charge of Europe and America to preach the precepts of Sree Krishna Chaitanya there and you have very kindly chosen the Madras route simply to favour us, members of the Madras Gaudiya Math, with your kind presence. We do not find words with which to express our joy for the same. Be pleased to accept our loving homage to your holy feet and oblige us thereby.

Your strong personality, great learning, high eloquence and, above all, the spirit of unswerving sincere service at the Lotus Feet of Srila Prabhupada have made you fittest standard-bearer of the cult of Sree Krishna Chaitanya in the West. His Divine Grace has infused your heart with all his best powers and highest blessings, and we are looking forward to the day when you will deliver the gospel of Truth and Harmony to the hearts of the strife-stricken West. You bear the message of Sri Krishna Chaitanya that unalloyed loving service of Radha-Gobinda alone can dispel the ignorance and darkness of the materially disposed world and bring peace and solace to the warring communities.

You have inundated this country having let loose the flood-gates of Bhakti and unalloyed love for the Absolute and this undisputed fact makes us confident that your mission will be crowned with a brilliant success in the West, and that in response to your clarion call, millions from the remotest corner of the globe will flock round the standard of Sri Krishna Chaitanya.

We shall feel glorified when we learn that you who love us so well, you who shower your choicest blessings and deepest affection on us, undeserving as we are, have conquered the orient and the occident with the only weapon of Absolute Devotion. In fine, we humbly invoke your kind blessing that we may ever remain sincerely in the service of Sri / Sri Guru Deva, which is the only object of your life and of which you are a living example to us all.

Sree Gaudiya Math,

Royapettah,

Madras.

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Yours humbly,

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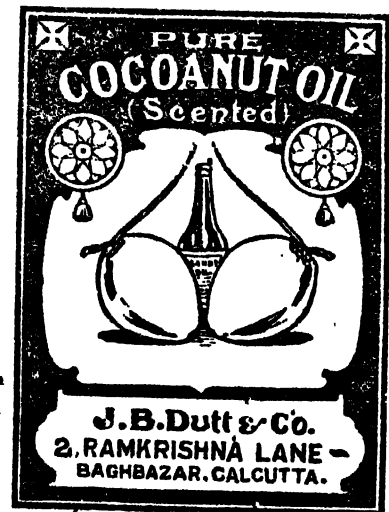
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## Schism

[By Prof. Nisi Kanta Sanyal, M. A.]

**There can be no worship apart from spiritual community.**

Let us study the implications of this statement which is the basis of the Indian theistic (Vaishnava) sampradayas which admit the Eternal Divine Transcendental Form (Sree Bigraba) of the Supreme Object of worship and the associated spiritual forms of His eternal worshippers.

The Word or Name 'Krishna' is the only Object of such worship. The Name Krishna is identical with the Object denoted by the Name. This identification of the Divine Name with Himself is not realisable by the mind

and senses of the soul in the conditioned state.

The Name descends to the plane of our sensuous perception manifesting His Appearance in the apparent form of a mundane word on the lips of His pure devotees. But so long as we do not perceive the Name as He is, that is as identical with His Form, Attributes, Activities and Servitors, we cannot approach Him by way of worship. Our sense of hearing can normally perceive mundane sound which is not identical with the object denoted by the sound. It is possible for us in a similar way to have the perception of the Divine

Name as a mundane sound when He manifests His Descent to the plane of our hearing. This is the case if we are unwilling to wait for the Divine Name to take the initiative for manifesting His super-sensuous Entity to the receptive aptitude of our dormant spiritual faculty of hearing awakened by His Initiative.

There is, however, categorical distinction between the Divine Name manifesting His Descent on the virtual lips of His pure devotees and the mundane word Krishna uttered by a non-devotee in exercise of his assertive prerogative of mundane speech. This distinction is open only to the clear vision of pure devotees who never accord the mundane sound the worship that is due to the Divine Name. Neither do they place the non-devotees on a level with the devotees of Krishna.

It is a false doctrine that teaches that to the spiritual vision of the worshipper there is no such distinction as between devotee and non-devotee. It is true that the pure devotee is never prevented from the sight of Krishna. His vision penetrates the mundane casings of the conditioned soul, and has direct view of the soul as the unwilling servitor of Krishna being made to serve His purpose by the contrivance of His deluding potency. He has an uninterrupted vision of the Divine Activity behind the casings. He is not

afflicted with the vision of a world without reference to Krishna. This blind vision belongs to the conditioned state. It is, therefore, necessary to chant the Divine Name and not to utter the empty mundane word 'Krishna' if one wishes to serve the Divinity. It is necessary to listen to the Divine Name, with complete submission, from the lips of His pure devotees. It is necessary to refuse to accept as the Divine Name the mundane word 'Krishna' uttered by a non-devotee. It is necessary to associate with the pure devotees for the purpose of service. It is necessary to abstain from associating with non-devotees for the gratification of one's unregulated mind and senses. These are the principles of regulated devotion (*baidhi bhakti*). They cannot be practised unless a person has been endowed with the spiritual vision by the mercy of the Guru.

The process of spiritual enlightenment itself is, however, a gradual process, and the eligibility for service of an individual will correspond to the degree of such enlightenment. This enlightenment is produced initially by the process of *diksha* or initiation. It is a very simple process consisting in the imparting of the Name in the form of the *mantra*. The *mantra* is the Divine Name in the form in which He relieves a conditioned soul from

habitual inclination to sensuous living. Freed by a prolonged course of self indulgence. A person is freed from the bondage of the world by serving the *mantra*. He is thereby fitted to chant the Divine Name in the fully serving mood.

But the process of enlightenment is liable to be hampered and even stopped by neglect, or by recurrence of perversity of disposition of the neophyte.

It is during the period of pupilage as neophyte that there is danger of lapsing from the spiritual path. The real path is one which is traversed by an infinity of servitors of different degrees of enlightenment and specific excellence. But this difference of degree and specific nature of service does not make the path of service itself different for the different individuals.

The doctrine that by different 'paths' men reach the common goal is a false doctrine. It is preached by those who are not prepared to admit the eternal distinctions between the Object of worship and His countless individual servitors and between devotion and non-devotion. The specific form of service of the devotee is eternally distinct from that of the others. But the paths of sensuous living and abnegation are not the path of service. Those three paths do not lead to a common goal. Nor is the goal of the traveller of the path of enjoyment the

same as that of those who travel on the path of abnegation. And the goals of neither are the goal of the devotee.

### Associated service.

By the very nature of spiritual service it has to be offered by the method of subservient association. This follows from the definition of service. The agents of the One Master, as agents, are also to be honoured as the Master. On the spiritual plane every entity is an agent of the Master. It is the Master who is served by every act of service of every entity, and the Master does not accept the service of a person who withholds his service from any of his servants. It is very difficult to satisfy the Master by His direct service. When the Master is satisfied He bestows the service of His servants to one with whom He is so pleased.

It is by this associated service that the activities of Krishna manifest themselves in their variety and extension. It also gives to the specific services of each individual its perfectly harmonising quality. The services rendered by all different individuals blend into the common undivided service of the One. This is the meaning of the pregnant statement that there can be no worship apart from the spiritual community. The individual service of each person is only an aspect of the common undivided service.

### **Principle of barter versus the principle of service.**

This undivided unity of associated service also ensures the complete surrender of the individual to the common point of view. The individual member of the spiritual community makes the complete surrender of his all to the common purpose of the community. He makes this surrender, by the method of actively serving the common purpose, for realising the completeness of his own specific service by identifying the included aspect of his own service with the integral aspect of the collective service. This method does not dwarf or curtail the scope of individual service. On the contrary it alone can assume the the fullest realisation of one's individual service also.

In the stages of spiritual novitiate this complete self-surrender to the community is not fully realised. There are grades of self-surrender. There is at these stages more or less reservation of a part of one's activities for the dissociated individual purpose on the mental and physical planes. The surrender of the soul is the only practicable form of surrender. It means the complete realisation of the self. Mental and physical reservations cannot but be practised by those who have not fully realised their spiritual nature.

It is this reservation for the wrong individual purpose that makes the

partially offered service categorically different from the complete service of the self realised soul. Partially offered service is apt to degenerate into a transaction of unmixed barter unless its retrograding tendency is rigorously held in check by the constant salutary guidance of self-realised souls. Submission to this guidance confers its quasi-spiritual quality on partially offered service and enables it to shed its reservations by a gradual process of purification. This presupposes an active disposition in the person offering such service to recognise the necessity of spiritual guidance at every step by unreserved admission of the categorical superiority of unalloyed service.

The principle of reservation is identical with the principle of barter. The portions of one's activities are reserved for one's wrong individual purpose. This attitude reacts on the portion of such activities as may be actually offered. A partial servant will not desire to obey in such manner as would in any way lessen or endanger the reserved portion of his individual activities. From this it is quite easy to seek to offer only such activities as will enable him to retain and even augment his reserved portion. As soon as this factor makes its appearance the offered service degenerates into unmixed barter which tends to disharmony and schism.

### Varnasrama versus service

In the *varnasrama* system at the first stage one's duties are performed for one's unspiritual so-called individual benefit. The next higher stage is reached when one's duties are offered to Krishna. But as Krishna does not accept the fruits of any mental or physical activities and as it is also never possible to make the complete offer of the fruits of one's physical and mental activities, such surrender to Krishna can only be of the nature of a partial offer of the less fundamental results of such activities. The purpose of the *varnasrama* regulation is to prevent the habit of sensuous living from being crystallised into utter forgetfulness of one's duties towards the soul. It is not possible for a person to understand the spiritual significance of this purpose till he is enabled to realise his spiritual nature by the partial release of his spiritual energies from the thralldom of the senses. As soon as such release takes place it acquaints an individual with the all-sufficing nature of absolute self-surrender as the goal of the guided activities of the *varnasrama* system. The *varnasrama* regulations also at the same time lose their mechanical hold on such a person. He realises the purpose of those regulations and begins to serve the pure devotee by giving up the desire of following those regulations in the mechanical way.

Those who follow the *varnasrama* regulations in the mechanical way may or may not consciously elect to prefer the principle of barter to that of service. But those who are not prepared to admit and act up to the principle that the reference to the service of Krishna constitutes the sole spiritual justification of such regulations, practise nothing but worldliness and in effect prefer the principle of barter to that of unalloyed service.

### Importance of the ontological aspect

The service of the world or the Divine Name, without offence, introduces us to the plane of spiritual service. It is not possible for the conditioned soul to recognise the spiritual nature of the pure devotee. It is possible for him to wish to take the Name of Krishna in the manner that is free from all conscious and unconscious offence. The pure devotee of Krishna preaches the transcendence of the Divine Name and cautions every person against the commission of avoidable offence against the name.

The hearing and chanting of the Divine Name in the manner that is free from all offence is distinct from actions in pursuance of an idea of Divinity formed by generalisation from mundane experience. The Divine Name cannot be experienced by our senses or our minds. The Divine Name enables us to realise His Nature

by His Mercy. We are thereby enabled to realise our own insignificant ineligibility for His service. The Divine Name is identical with His Servitors. It is not possible for us to serve His pure devotees except by the Mercy of the Name. The Mercy of the Name acquaints us with the necessity of serving His devotees for being made eligible for the service of the Name by the mercy of His devotees.

A person, therefore, makes up his mind for making the complete surrender of himself to the Guru for being enabled by his mercy to chant the Name in the manner that is free from all offence. The service of the Guru is henceforward realised as the enabling condition for the service of the Name. The words of the Guru have power to confer eligibility for the service of the Name if they are listened to by the method of unreserved guided submission.

Constant listening to the transcendental discourses from the lips of the Guru and his pure devotees fosters and perfects the aptitude for complete self-surrender that is practicable on the plane of spiritual service.

Those who are more or less unmindful of constantly obeying the words of the Guru in thought and deed soon lapse from the state of grace by such wilful neglect, and retrograde, through

the respective stage of reserved service, to one of mundane activities on the principle of barter pure and simple. It is these retrograding persons who become schismatics by the irrepressible urge of their disruptive individual ambitions.

### **Danger of simulated service**

One must on no condition offer even the show of service to a non-devotee. Let a non-devotee have all earthly honours. But he must not be given the homage of one's soul even for the purpose of deceiving him by giving the semblance of what he wants. Neophytes are most liable to succumb to this seemingly generous temptation. By giving one's spiritual homage to non-devotees the gravest offence is committed against the principle of devotion.

Under the category of non-devotees are included all those who follow the *varnasrama* regulations for their wrong so called individual benefits, or who profess to make an offering of the fruit of their physical and mental activities without reservation to Krishna. But those persons walking in the path of the *varnasrama* regulations who are fully aware of the all-round superiority of the pure devotees, who follow the *varnasrama* regulations for the sole purpose of pleasing the pure devotees and are prepared to give up the observance of those regulations at

the bidding of the pure devotees and for the service of the pure devotees, are also eligible for being honoured for their loyalty to Krishna.

A *grihasta* who serves the pure devotees of Krishna by unreserved submission is as much an object of our spiritual homage as a *sanyasi* or a *brāhmachari* who is similarly disposed. There is no ambition for mastership and individual superiority on the plane of pure spiritual service. The spontaneous unreserved homage of soul is offered by every one to all others on that plane of perfect harmony.

There is nevertheless distinction both as regards degree of excellence and specific *rasa* of the services that are offered to Krishna on the supermundane plane. These distinctions are natural to that plane and promote the perfection of harmony without discord.

But the acid test of spiritual service is that of one's natural inclination for constant listening to the transcendental discourses from the lips of the Guru and the pure devotees for the purpose of attaining the state of unreserved service on the plane of the unalloyed soul. Any person who neglects the functions of listening to

Krishna-talk and discoursing about Krishna performs only the externals of devotional activities in the hope of getting wrong individual benefit in some form. This is *bartor* pure and simple and must on no account be recognised as on a footing with the unalloyed service of Krishna. The inner rectitude of purpose is the one thing needful. It naturally leads to activities for serving the sole Pleasure of Krishna and His devotees. By following the principle of *bartor* one behaves in the way that is displeasing to Krishna and performs activities which are unacceptable to His devotees. A person may toil night and day for gaining some wrong individual purpose in the shape of honour or power, gold or woman under the garb of religion. But such a person must not be offered the homage of one's soul as thereby the gravest possible offence will be committed against the principle of pure devotion.

The pure devotees and those who are willing to serve the pure devotees by the method of unreserved submission alone form the spiritual community, the members of which are naturally free from all schismatic ambitions.





# Jai'va Dharma

*Continued from Page 42*

19. One of the Vaishnavas from the company speak : "We come from the town of Kantik (Cuttack). Our main purpose is to have a sight of Sreedham Nabadwip-Mayapur and to receive a particle of holy dust from the feet of Paramahansa Babaji." Paramahansa Babaji feeling embarrassed by the compliment replied, "I am a great sinner. You have come to purify me". It transpires shortly that they are all adepts in the musical chant of the Goodness of Lord Hari. Mridanga and Karatal are produced without delay. One of the assembled Vaishnavas, who is advanced in years, then sings the following hymn : "(All glory to) Sree Krishna-Chaitanya-chandra, Lord Nityananda, unto Gadai, Advaitachandra, all devotees of Gaura ! All reverence to the Vaishnavas, ocean of unfathomable pity ! Mayst thou vouchsafe thy unstinted mercy to me, worst of sinners, one who is intoxicated with the vanity of caste, learning, gold and rule over men. May Thou, Divine Master, rescue me by dispensing Thy mercy ! May thou make me pure causing me to give up gold, woman, avarice, ambition—for this I do pray ! Have mercy upon me, servant of Krishna ; give me relish for the Divine Name, kindness for all souls, ecstasy of joy for the Vaishnavas ! The cool shade of Thy feet is my only hope, my sole reliance in life and death."

20. After this, Lahiri Mahasaya sang the following song composed by himself : "I was cast in the ocean of the world having given myself up to the power of delusion ! Thou didst rescue me by affording the cool shade of Thy feet out of 'pity !' Deign to listen to my

supplication, divine Vaishnava ; I have surrendered myself to Thy feet with all humility, may Thou be pleased to end my misery

Pride of caste is very hell, learning is a part of ignorance. May Thou, by cleansing my soul make me over to the Feet of Nitai, my burning sorrow cease ! By Thy mercy may the coupled Name find utterance on my lips. And Sree Radha-Shyama awake in my heart,—so sings Kalidas." The whole company was thrown into the state of maddening ecstasy as they sang this piece. Till at last they began to dance with the greatest ardour with uplifted hands repeating the words "Wake Sree Radha Shyam !" In course of the dance several Vaishnavas fell into the trance of love and became unconscious. At this moment an unprecedented occurrence led Devidas to think that his father was immersed in meditation on the highest Truth. It would be difficult to take him home. It was about midnight when the meeting broke up. All present, after mutual greetings, dispersed to their respective places. Devi and Shambhu returned to their lodgings after seeking for and obtaining the permission of the master of the family.

21. Next day, after taking their midday meal, Devi and Shambhu presented themselves in the hut of Lahiri Mahasaya. After making his prostrated bow to Lahiri Mahasaya, Devidas Vidyaratna made the following submission :

22. "I pray that you may live at Santipur house. You are suffering great discomforts at this place. All of us will be happy in having the opportunity of serving you at home. If you permit it solitar; rooms may be constructed for your own use."

23. Lahiri Mahasaya said, "It is not a bad idea but it will not be possible to live in the society of sadhus at Shantipur as I am doing here. Devi, you are quite aware that the people of Shantipur are so Godless and so much given to slandering other people that it is by no means a particularly happy place for a man to live. There are, indeed, quite a number of Brahmans at Shantipur, but their judgment has become warped by association with the weavers. The three distinguishing marks of the people of Shantipur now-a-days are fine-spun clothing, tall talk and blasphemy against Vaishnavas. The descendants of Sree Advaita Prabhu are, indeed, living there under these painful conditions. By imbibing the vices of those atheists by wrong association with them, they have also been turned almost into opponents of Mahaprabhu. So I wish that you might make suitable arrangements for my stay here at Sree Godruma-dhama."

24. Devidas—"Dear father, what you say is very true. But why should it be at all necessary for you to associate with the people of Shantipur? In your own solitary retreat you will pass your days in the due performance of the dharma that is prescribed for our caste in the shapes of *sandhya* and other rites. The due performance of the prescribed daily worship of Brahmans is the eternal (nitya) function (dharma) of a Brahman. It is the duty of all high-souled persons like your revered self to be constantly immersed in the same."

25. Lahiri Mahasaya—"My dear, those days are no more. Having associated with sadhus for several months and by the kind instructions of Sree Gurudeva my opinions have been considerably altered. That which you call eternal function I designate as temporary. Devotion to Hari is the only eternal function of all souls. *Sandhya, bandana* and such other rites are essentially *naimittika dharma*."

26. Devidas,—“Dear father, I do not find it so stated in any of the Shastras. Are not *sandhya, bandana* etc., worship of Hari? If they are worship of Hari, then they are also eternal function. Is there any difference between *sandhya, bandana* etc., and regulated devotion consisting of *shravana, kirtana* etc.?”

27. Lahiri Mahasaya—"My dear child, there is great difference between the performance of *sandhya, bandana*, etc., in accordance with the purpose of fruitive activity (*karma kanda*) and worship by the method of regulated devotion (*baidhi bhakti*). In the system of fruitive worship, *sandhya, bandana* etc., are performed for the attainment of liberation (*mukti*). There is no ulterior object of the performance of *shravana, kirtana* etc., for the worship of Hari. Such fruits of *shravana, kirtana*, etc., as are found in the Shastras, are intended for the purpose of arousing the interest of those persons who are naturally averse to the service of Hari. There is no fruit of the worship of Hari other than His service. The primary result of regulated devotion is to arouse natural liking for the service of Hari."

28. Devidas—"Dear father, it will then be proper to admit that there is also a secondary result of the activities that constitute the service of Hari."

29. Lahiri Mahasaya—"There are secondary results which accrue during novitiate corresponding to differences in the dispositions of those who practise them. The devotional activities of the vaishnava neophyte are performed for the sole purpose of attaining the realised state of devotion. Those very activities are performed by non-vaishnavas for realising the state of liberation or greater enjoyment. There is no noticeable external difference between the practices of the vaishnavas and those of the non-vaishnavas, but the difference as regards

purpose is fundamental. By performing worship of Krishna as a constituent of fruitive service one attains purity of mind and liberation, or immunity from disease or such other mundane result. The self-same worship performed as a constituent of devotional activity produces only attachment for the Name of Krishna. The observance of Ekadasi fast by the karmis destroys life. Observance of Ekadasi, by the devotees produces only increase of love for Hari. Mark well the vast difference. The fine difference between an activity as a constituent of karma and the same activity as a constituent of devotion may be known only by the Grace of God. The karmis are caught up in the secondary effects. The devotees achieve the primary result. All secondary results resolve themselves into sensuous enjoyment and liberation."

30. Devidas—"Why then have the Shastras praised the secondary results?"

31. Lahiri Mahasaya—"People of this world are of two kinds viz., those whose better judgment has been awakened and those in whom it is dormant. Persons whose sense of right and wrong has not been roused to the state of activity, do not perform any good deed till they perceive that it yields immediate profit. It is for such persons that the Shastras praise the secondary results. It is not the purpose of the Shastras that those persons should remain satisfied with the secondary results. The real significance of such praise is that if such persons are thereby induced to the performance of good deeds, they would quickly understand the primary effect of such performances by the mercy of the sadhus and would gradually develop a liking for the same."

32. Devidas—"Are Raghunandan, the great compiler of the code of the Shastric practice, and other scholars who follow his code, to be classed with those whose judgment of right and wrong has not been awakened."

33. Lahiri Mahasaya—"Certainly not. They themselves seek the primary result. Their code is intended for the benefit of those whose sense of right and wrong is dormant."

34. Devidas—"In some of the Shastras we find only the secondary results without any mention of primary effect. Why, is this so?"

35. Lahiri Mahasaya—"Shastra is of three kinds corresponding to the three classes into which people are divided by difference in eligibility. Sattvika Shastra is meant for people who are of the sattvika disposition. Rajasika Shastra is for those in whom the raja quality is preponderant. And, in the same way, Tamasika Shastra is for the guidance of persons of tamasika disposition."

36. Devidas—"That being so, in which of the instructions of the Shastras should a person put his trust? By what method also is it possible for a person of inferior eligibility to attain to higher status?"

37. Lahiri Mahasaya—"The disposition and faith of people differ according to differences of their eligibility. Tamasika persons naturally have faith in Tamasika Shastra, as rajasika persons believe in Rajasika Shastra. Similarly sattvika people naturally have faith in the Sattvika Shastra. One easily believes in the conclusions of the Shastra in which one has faith. Higher eligibility results by the influence of association with sadhus from the performance of one's duties with faith according to one's fitness. With the appearance of higher eligibility one's nature is elevated and this in its turn produces faith in the corresponding higher Shastra. The makers of the Shastras were persons of infallible wisdom. They have made the Shastra so that by persevering performance of duties prescribed therein for persons of different eligibilities the higher fitness is gradually evolved. It is for this reason that

The different Shastras have laid down different rules of conduct. Shastric faith is the root of all well-being. Sreemad Bhagabat Geeta Shastra possesses this unique characteristic that it offers the solution of the differences that are found in the different Shastras. This conclusion itself is also clearly stated in the Geeta."

38. Devidas—"I have studied a good many Shastras since boyhood. But today by your mercy I have experienced this true significance of the Shastras which never struck me before."

39. Lahiri Mahasaya—"This text occurs in Sreemad Bhagbat (Bhag. 11/8/10): "Just as a bee gathers honey from flowers, exactly in the same way persons who accept only the essence of everything should gather the true essence from all the Shastras great and small." My dear, I used to call you an atheist. I do not now speak disparagingly of any person; because one who is sincerely attached to activity that is on a par with his eligibility, deserves no condemnation. All persons as a matter of fact are engaged in doing what is in accordance with their respective eligibilities. They will be thereby improved in due course. You are learned in the Shastras treating of polimics and fruitive activities. There is nothing objectionable in your words that are prompted by your individual position."

40. Devidas—"As far as I knew I thought that there were no learned men in the Vaishnava community. It was my impression that the Vaishnavas dogmatically confine themselves to a particular section of the Shastras. But what you have told me today would seem to show that there are persons among the Vaishnavas who are prepared to accept the essence of their teaching. Are you now-a-days studying the Shastras under some great scholar?"

41. Lahiri Mahasaya—"My dear, you are

at liberty to call me an orthodox Vaishnava or anything else, as you like. My Gurudev practises bhajan (unalloyed spiritual service) in yonder hut. He has been pleased to communicate to me the essence of all the Shastras. I have told you the same. If you feel disposed to study at his feet, you are free to enquire of him with a serving temper. I will introduce you to him." With these words Lahiri Mahasaya conducted Devi Vidyaratna into the hut of Sree Vaishnavadas Babaji and introduced his son to his preceptor. Leaving Devi there, Lahiri Mahasaya returned to his hut and applied himself to telling the Name on his beads.

42. Sree Vaishnavadas—"My dear may I ask which of the Shastras you have studied and how far?"

43. Devi—"I have read up to Muktipad and Siddhantakusumanjali of the Nyaya Shastra. I have studied all the works of Smriti Shastra."

44. Sree V.—"May I suppose that you have applied yourself diligently to your studies? Tell me what you have gained by your laborious study"

45. Devi—"Mukti is cessation of the greatest sorrow—it is our duty to exert ourselves constantly for the attainment of the liberated state. I am seeking for this liberation by the constant practice of svadharma (function prescribed for the Brahmana caste)."

46. Sree V. "Yes, I was also a seeker of mukti before this, having studied those works."

47. Devi—"May I ask whether you have given up the quest of liberation?"

48. Sree V.—"My dear, may I ask you to tell me definitely what is the form of liberation?"

49. Devi—"According to the Nyaya Shastra jiva is eternally distinct from Brahman. Therefore, it is not clearly stated how the

cessation of extreme misery is consummated according to the Nyaya Shastra. According to the system of thought of the Vedanta mukti (liberation) is defined as the quest of the undifferentiated Brahma. This is a little more intelligible."

50. Sree V.—"My dear, after reading the works of Sankara Vedanta for a period of fifteen years, I spent several years as a Sanyasi. I laboured hard for the attainment of liberation. I meditated long on the four texts that are declared as mahabakyas (superior statements) according to the opinion of Sankara. I have given up that path, being satisfied that it is opposed to the Truth."

51. Devi—"How did you find it to be so?"

52. Sree V.—"My dear, one who has realised the Truth by acting up to the method of spiritual pupilage cannot easily communicate his experimental tests to another person. How also may it be possible for another person to understand it?"

53. Devidas was now in a position to understand that Sree Vaishnavadas was a profound scholar, straight-forward and possessed of the highest wisdom. Devidas had not studied the Vedant. He thought in his mind that it would be practicable for him to study Vedant if Sree Vaishnavadas kindly condescended to teach him. With this idea in his head he asked, "Am I fit to study the Vedanta?"

54. Sree V.—"You seem to be sufficiently versed in the Sanskrit language. I think you might easily read the subject under a proper teacher."

55. Devi—"I would like to study Vedanta if you kindly agree to teach me."

56. Sree V.—"My reply is this. I am a servant of the Vaishnavas, and I have no other ambition. Paramahansa Babaji has, out of his great mercy, told me to chant the Name of Hari at all time. I am doing so. My time is very

short. Moreover Sree Svarup Goswami, who is world teacher, has forbidden the vaishnavas to read or listen to the Shariraka Bhasya. Ever since I came to know of this I have neither read nor taught the Shariraka Bhasya. But Sree Sachinandan, the First Guru of all jeeva souls, told His Own exposition of the Vedanta-sutra to Sarhabhauma Bhattacharyya. That Bhasya is still preserved in the form of jottings from memory by many vaishnavas. If you can copy out the same I can teach you the Bhasya of Sree Sachinandan. You may get it from Srimat Kavi Karnapur who resides at Kanchanpalli."

57. Devi—"I shall try to have it. You are a very great scholar of the Vedanta. May you be pleased to tell me frankly whether it will be possible for me to learn the real meaning of the Vedanta by studying the Vaishnava Bhasya?"

58. Sree V.—"I have read and taught the Sankara Bhasya. I have also studied the Sree Bhasya and a few other commentaries. I have not come across anything better than Mahaprabhu's exposition of the Brahmasutra as compiled by Gopinathacharyya, which is studied by the vaishnavas. There is no polemics in the exposition of the Sutras by the Supreme Lord. All those explanations that may be gathered from the words of the Upanishads are found in a systematic form in the exposition of the Supreme Lord. There will be no further necessity of the study of any of the other commentaries if the expositions of the Sutra by Mahaprabhu be elaborately recorded by any competent authority. At any rate it is bound to supersede the study and teaching of any other commentary for those who are conversant with the true significance of such study."

59. Devidas was filled with very high hopes at these words of Sree Vaishnavadas Babaji.

He then made his prostrations to Sree Vaishnavada! and returning to the hut of his father narrated to him what he had heard. His father was delighted to learn the subject-matter of their conversation and said, "Devi, it is true that you have studied many books and different subjects; but it is high time that you should apply yourself to seek for the real direction of the activity of the soul."

60. Devi—"Dear father, I have come here with very great hopes of taking you back home

from Sree Godrum. If you could find your way to pay a visit to our home it would make all of us feel a sense of deep satisfaction for having performed our duty. Mother is particularly anxious for the sight of your feet."

61. Lahiri Mahasaya—"I have accepted the protection and guidance of the feet of the vaishnavas. I have vowed never to go back to the home that is opposed to the service of Krishna. I would ask all of you to turn vaishnava and then take me home."

*(To be continued.)*

## Johann Gottlieb Fichte on Idolatry.

For western mentality in general and for the Christians in special the conception of idolatry is very closely connected with the story from the 32nd Chapter of the exodus :

Moseh was staying on the Sinai to receive the commandments from Elohim. Elohim took a good time to instruct Moseh about all the details of the orders to be executed by the Bene Israel. As they felt that Moseh made a long delay, doubts arose in their hearts, if Moseh is really the proper man to lead them from Egypt to their new home. At last they lost all faith in him and his mission and asked Aaron to make idols so that they may take the lead on their way. And Aaron asked them to take off the golden ear-rings from the ears of their wives, sons, and

daughters and to bring them to him. And Aaron took them and made a golden calf from the material and told the Bene Israel : These are your gods who have been guiding you since Egypt. And the Bene Israel got up early in the morning and offered holocausts and thank-offerings and worshipped the golden calf. And all this while Elohim was talking to Moseh about the Testament and the ten commands which were engraved in two plates. The second command tells that man should have no other gods except Elohim and that he should not make any idol of whatever may be in heaven, earth or water. Elohim became very enraged when he watched the behaviour of his people and decided to extirpate the Bene Israel, but Mosch could appease

his anger. But when Moseh himself came down and witnessed what the Bene Isreal were doing, his anger was roused and he took the two plates and shattered them. The golden calf was melted down and reduced to dust and that powder mixed into the water so that the Bene Israel were to drink it.

This story need not necessarily be interpreted in the way as the iconoclasts do. The question, however, is a difficult one and may possibly not be decided from the Gai's hermeneutical point of view only. What is interesting for us is this: the idolisation of material objects is objectionable as misleading the attention from the proper object of worship to an object which does not belong to the category of religion at all. In this sense the interpretation of the second commandment should be agreed to by every sane man. A superficial aversion and protest against certain forms of anthropomorphism is very common with the reflecting man who usually just after passing the first stage of gross anthropomorphism is taking up the opposite extremes of Agnosticism, Nihilism or Atheism and at last the most refined form of that reaction Pantheism.

The ideal is to idol as Gott to Goetze—this is realised very soon. From a certain stage of development onwards the gross material and the subtle mental plane are differentiated. The

spiritual category as such is sometimes imagined to be one with the cosmical sphere or strictly opposed to everything non-spiritual. In any case, the idol is supposed to be a false god not deserving worship. The idol differs from the symbol in this that the first claims to be the real thing while the latter will merely represent the actual entity. As soon as the symbol is not subjectively—i. e. in the attitude of the worshipper, or objectively—i. e. in itself, properly connected with the category it stands for, it becomes a mere idol. From this point of view the Protestants protested against the prevalence of the cult of St. Mary in certain Catholic circles. In all these cases the symbol is very likely to become an idol or a separate godhead which as separated gets automatically the character of an idol. The symbol wants to attract our attention to something else than it is in itself, but it deserves our reverence due to his character of being specially connected with that invisible object. The cross e. g. stands for the whole personality of Christ having the special function to remember us to what Christ has done for the fallen mankind.

Idol and symbol, they both can be material or mental objects, a visible thing or a knowable idea.

Idols and symbols change their form according to the different degrees of gross or subtle anthropomorphisms. If

we have a look into the inner side of religions and philosophies, we find, indeed, that what is ascribed to the supermundane or superhuman sphere, is nothing but a projection of the exalted content of the human consciousness and sub-consciousness on the absolute screen. And therefrom dates the infinite variegatedness of the religious and philosophical relations. The transcendental world and its inhabitants are either the direct exaggerated transformations of the lower realm and as such an improved and aggrandised second edition of this world or the indirect idealised contrast-world of opposite attributes and qualities.

So Friedrich Schiller says in one of his poems: "In his gods man is painting himself. Xenophanes from Kolophon, the Greek contemporary of Buddha, Kung-fu-tse and Lao-tse, wrote about anthropomorphistic tendencies that "man shapes Divinity according to his own image and if men would be animals and be able to think, they would think the gods to be exalted animals."

But should it be supposed that there can be no Real Image of God at all? The genuine Image may seem to be an idol to those who do not take the care to study the attitude of Devotee and may seem to be a symbol for everybody who is not on the same plane with the

Image himself. An Absolute object may appear to the mundane observer as a mundane object—and still be absolutely spiritual. But—and this is very important—it can subjectively be degraded to an idol in the wrong attitude of the man who approaches it, and this constitutes the greatest offence against Truth in Himself as non-different from the Image.

• Where lies the root for such a wrong process? Undoubtedly in the eudaemonistic attitude of the "worshipper". And this problem has been dealt with by the greatest star from the triad Schelling, Hegel and Fichte. We read in Johann Gottlieb Fichte's, "Appellation an das Publikum" (Appellation to the public), 2nd edition, 1799, the following passages:

Their—i. e. the idolators'—ultimate purpose is always happiness and enjoyment, they may covet it in a gross form or have refined it to the highest degree, enjoyment in this world, and, if they imagine a future existence beyond the mundane death, even in that other realm, enjoyment—they don't know anything but enjoyment. They cannot dissemble to themselves that the result of their strivings after this enjoyment depends on something unknown, what they call fate. They personify this fate—and this is their God. Their "God" is the giver of all enjoyment, the distributor of all happiness and of



all misfortune to the mortal beings, this is his fundamental character. According to them it was his intention while creating this universe, to produce the greatest possible amount of enjoyable objects."

We beg to interrupt here and to hint at the fact that also Schopenhauer's pessimism has its root here—this world is the worst possible, in contradiction to Leibniz—it is the best possible. If it had been really the intention of God to offer by the creation of this world the highest amount of enjoyment then, of course, the undertaking was a failure. But was this his intention? What if this world is as a proper prison-house, with which the Supreme Lord has supplied the souls who chose to enjoy themselves? They have got the plane which due to its very suitability for fulfilling their coveted purpose in a perfect manner sooner or latter produces a natural aversion against all the manifold forms of enjoyment offered in the world, so that the search after the Truth becomes of importance on its sole account.

Then again Fichte: "He who wants and expects happiness and enjoyment, is a fool who is in discord with himself and with his whole proper nature; the expectation of happiness and a God who is supposed to be the supplier of it, are concoctions. A God who is to serve the desire is a despicable

entity; he does a kind of service which sickens any honest man. Such a god is an evil entity; he supports the ruin of man and spoils the dignity of human reason. Such a "God" is the proper "king of this world....."

"The system in which happiness and enjoyment are expected from a powerful entity is the system of idolatry and Goetzen-service, which system is as old as the ruin of man, and which in course of time changes the external form only. This powerful entity may be a bone, a feather or an all-powerful, all-present, all-knowing, creator of heaven and earth—if happiness and enjoyment is expected from him—he is a mere idol i. e. Goetzo. The difference between both conceptions is in the better choice of the expressions only; the nature of the mistake is the same in both and with both the heart remains equally perverted".

What we learn from this? However subtle the principle may be—idol, symbol or so-called idea—*idol* is every object of supposed divine nature from the "service" of which we expect enjoyment. Those who oppose the system Sri Murti-worship on the reason that it is idolatry should not forget that in establishing their dogma that there cannot be any real spiritual image and that God should be the opposite to any kind of form, fall the victim of a very subtle but dangerous anthropomorphism

—it is after all not the question, if we think that God should be so or so, but if we submit to what he is and to the Spiritual Image He is presenting to us as the object of our return-expectationless service. Our present aesthetical likes or dislikes have no place there, as the Image and His service are not the object of our observation but we are the objects of His Introspection which should present us to Him as such.

All ideals and conceptions of "God" of the highest and sublimest order and their service constitutes but idolatry as they are the wish-fulfilment-fantasy and as such in accordance with our present, groping tastes and meant to stimulate our enjoying temper deflected towards them.

Where Truth is actually present, God from His side appears before us in a serve-to-be Spiritual Form; there should be no talk about idol—but unfortunately those who are not conversant with the proper process approach Him with desirous attitude and try—of course in vain—to degrade Him to an idol. What they approach is not He Who He is, but the idol of their heart. What He is, can be realised only then, if He is pleased with the pure serving attitude and out of causeless mercy uplifts us to His platform, which is the platform of ever-progressive, self-less, devoted, loving service, far beyond the sphere of any desire after enjoyment on the side of the servants of the Absolute. So we may define *God as the centre of His enjoyment* and *idol or Götze as the centre of enjoyment of our substituted ego.*



# A Wrong Civilization

By A. C. Das.

When we speak of civilization, we mean the civilization of human society individual or collective, nation or people and it bears a meaning of a gradual process of evolution of a certain standard of life. The etymological explanation of the word civilization, as we find often in the dictionary is the state of being refined in manners from the rude savage life and improved in arts and learning. Thus by civilization we mean a progress of life towards a certain desired ideal, by the human race only. Civilization is applicable to human society only, because in other forms of life there is no possibility of a gradual process of improvement in the standard of life. Generally speak-

jects that are visible to our naked eyes are divided into two broad groups. The one is animation and the other is dead matter. In the animate group we find that a life is born, stays here for a certain period of time and then dies.

According to Sree Geeta matter cannot have any separate existence :

अपर्यमितस्त्वन्यां प्रकृतिं बिद्धि मे पराम् ।

जीवन्तं महाबाहो यदेदं धाययते जगत् ॥

With the birth of a living being we see a certain quantity of matter also, as covering of the living being, and

with the advancing age of the particular living being—the material covering, also undergoes a gradual change, and when the living being leaves that material covering—the corpse remains as dead matter for a different purpose independently of the living being with whom it had been born.

We cannot, however, accept the theory of life being born out of matter, but it is not at present the subject-matter of our discussion. Empiric Science only deals with matter. We, therefore, accept the authority of Sree Geeta which defines life as the principle which holds together this material universe.

Under the circumstances, progress is applicable to life only and not to dead matter which is always subservient to life. The animate kingdom is divided into two groups namely the *sthabar* and the *jangama*. The *sthabar* means that which cannot move from one place to another, under which heading, comes plant and stone life. Modern science has more or less accepted the vegetable kingdom as having life, but the Hindu scriptures state that there is also life in stone e. g. the hills etc. The *jangama* are those

that can move from one place to another. Amongst the *jangama* group are aquatic animals, animals that move on land and those that fly in the air. Amongst animals that move on land the human form of life is considered to be the highest. There are different gradations of man beginning from life in the most savage and barbarous state of society to the most polished and advanced form of cultured society.

Whenever there is animation there is also free initiative which is the prime symptom of life; and civilization can be interpreted as the development of this initiative. Man is rational animal. We can distinguish human form of life from other forms of animation by the principle of rationality. The more the rationality of man individually or collectively is developed, the society is considered to be more civilized. All other animals are as if under the guidance of mother Nature. Men are considered to be her elderly children who are given to certain amount of freedom to make the best use of their rational portion of life which is a special gift to them. Therefore a man without rationality is no better than the lower animals.

It is quite reasonable, therefore, to think that the misuse of this rational portion of life may result in our being degraded from this highest form of life to the lowest one. The Darwinian

theory of the gradual progress of species by differentiation and development may be partially correct; but according to the authorities of the Vedas, and the Geeta, etc., a human form of life is considered to be a better chance only for the soul which if not properly used, causes the offender to be hurled back into the whirlpool of lower births and deaths in the cycle of eighty-four laes of types of life. It is said, therefore, in the Bhagabat,

‘लब्ध्वा सुदृढं भूमिदं बहुमम्भवाप्ते

मानुष्यमथेदमनित्यमपोह धीरः ।

तूष्णं यत्नेन न पनेदनुमृत्य यावत्

निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥

We have got this human form of life after crores of births and deaths, and, therefore, it should not be misused.

But the modern trend of civilization is more or less suicidal to the progress of this progress of life; and, therefore, it can be termed as wrong civilization. The word progress denote movement from one state to another, but out of our misunderstanding the movement is directed towards the wrong side--the progress becomes degradation, and this is what we think has happened in the modern trend of civilization. In the lower form of life we cannot understand what is really good for us, but in the human form of life, we have the highest developed form of consciousness to study the phenomenal objects, and naturally an inquisitiveness arises.

within ourselves to know what we are and about the real nature of this world and the creator. There is no denying the fact that this inquisitiveness never arises in the consciousness of the lower animals, and as such the true function of human being is to culture this part of his special gift by a systematic quest for the proper solution of the above metaphysical questions. There is no difference of physical necessities between a lower animal and a human being, and unless and until we engage ourselves in the study of the metaphysical questions and reach to the Absolute goal, the so-called civilization of human society may be termed as polished animalism. The civilization that had developed in ancient India had a different vision and the sages, who were able to discover the real necessities of human civilization, were above the mere physical wants. They discovered four common principles of animal life. They are as follows—*Ahara* i. e. the principle of eating or drinking, *Nidra* i. e. the principle of sleeping, *Bhaya* i. e. the principle of fearing from others, *Maithuna* i. e. the sexuality. If our civilization is bound up within the walls of these four categories, we must accept that we have not improved the rational portion of our life by an inch. These four principles of life are common to the lower as well as the

higher forms of life. In plain language these four principles cover only the physical wants of our life and they may be termed as sensuous enjoyments sought after by all classes of animals.

The objects that minister to these sensuous enjoyments are called *Bishayas*, and they are equally attainable by all forms of animation. Nature has given us sufficient resources to fulfil this aspect of our life, and they are supplied to us even without any effort on our part and even in the most degraded form of our existence. Let us, therefore, think over our present position to ascertain whether we have endeavoured for something more than these.

The so-called civilization of modern society is more or less an organised expression of all the above mentioned sensuous enjoyment and all improvements in science, art, manners or learning are targetted towards this end only. It will take a long time for us to go into the details of the list of these sensuous enjoyments. The scholars of the Scriptures call them the traps of the deluding energy. Why they are called traps may be understood by the close perusal of the following lines.

• We have undoubtedly learnt the art of preparing good dishes for the relish of our palate, and invented varieties of food-stuff which the lower

animals cannot do; but the results derived by eating the cooked or uncooked food-stuff are the same both to animals and to human beings. Our civilization in this connection has not helped us in the least to prepare such food-stuff by eating which we can make our material body immortal any more than the lower animals. Science and art or culture have deceived us as far as this point is concerned.

By our inventions of various kinds of up-to-date furniture and sleeping accommodations in the most fashionable and comfortable cushions with decorated electric lights and fans, which are considered to the best gifts of modern civilization, we have not improved the quality of our sleeping more than the lower animals. On the contrary, our conventional and extraordinary arrangements for sleeping-comforts have brought forth in their turn an ugly disease known as Insomnia which the lower animals do not dream of. Recently we read in the papers that a Marwari millionaire offered a few lacs to any one who could cure his Insomnia. We cannot, therefore, be proud of our civilization from this point of view, as the lower animals are free from such maladies.

Similarily we have not been able to minimise the volume of our fearfulness by inventing or improving the art of killing others. The lower animals such

as dogs are always envious of fellow dogs, and we do not think we are less envious of our fellow men by the advancement of our present civilization. Individually or collectively we are always afraid of our fellow brothers out of fear for loss. The dogs can improve their individual interests and combine in a society at a certain locality and, influenced by the extended selfishness, they can collectively make an attack on another dog or group of dogs from cowardly, and we do not think we are much improved this dog-guardation in ourselves any more than they. One man is afraid of another fellowman inspite of the organs of equality and fraternity etc., and in a broader sense one community or nation is afraid of another community or nation. The ideals of Political Philosophy in the shape of the League of Nations are, therefore, prospering at the expense of the less organised nations. So in this respect also we are no better than the lower animals.

And lastly in the matter of sexuality, we do not think we have made any greater advance than the lower animals. There are many animals who are expert in producing more children than ourselves and there are many more animals who can abstain from sexuality more voluntarily more than ourselves. Human society has developed

a sense of hypocrisy in matters of sexuality with the advance of civilization. The leaders of society now openly reject the ideal of voluntary check of sexuality as is enjoined by religious Scriptures, and they have adopted artificial means of birth control; while, on the other hand, they are too much eager to introduce the re-marriage of widows who had been accustomed to abstain from sexuality. So they are equivocal at one and the same time for increasing or decreasing the rapid growth of population. These symptoms prove nothing but encouragement of sensuous enjoyment for all, irrespective of social or economic restraint. But this sort of unrestricted sexuality is absent from the society of the lower animals.

It is quite evident, therefore, from the study of the above facts that the trend of present civilization in its sensual sense is no improvement on the sensual portion of our life, and, therefore, it may be safely concluded that we are in the trap of the deluding energy. And by the progress of the present system of civilization we have no chance of improving *status quo* in spite of our having been given a chance of utilising the rational part of our life. In other words, the whole arrangement is an unqualified failure. And because it is a failure—even on the highest ideals of manners and improvement in arts and literature there

is always a taint of canine barbarism within. The present civilization is not a healthy one. The big cities which are considered to be the highest gifts of modern civilization, are in many respects worse than big forests. They are infested with organised gangs of criminals and robbers who are far worse than the wild beasts of the forests. "

But simple condemnation of the present system of civilization is not all. We must try to find out the cause of it. After all we are human beings and it lies in our power to rectify the mistakes already committed and take up the proper path for actual progress. Sree Gurudev can alone teach us how even the traps of the deluding energy can be utilised for the service of the Absolute by the awakened soul.

So before we are competent enough for correcting the gross mistakes that have crept into our present system of civilization we must be awakened souls. We have been pulling too much stress on the material side of our existence, and, therefore, the whole thing has been a merely destructive contrivance, without any reference to the constructive side of civilization pertaining to the living entity,—we mean the necessity of the soul.

As we have already mentioned herein before that matter has no separate useful existence from life, so our present civilization which puts too

much importance on the material side without any reference to the life or soul, is undoubtedly found to be wrong civilization. It is quite understandable that a house has no useful existence if there is no living resident within the house. The upkeep of the material house is needed as much as is congenial to the health of the living residents within the house. But if we misunderstand the whole position by mistaking the house for the residents and go on polishing and improving the house only, it does not certainly show any good use of our intelligence. When there is an outbreak of fire, the fire-brigade members show their ingenuity by saving the lives within the house and not simply by extinguishing the fire itself. Extinguishing is not to be neglected, but the lives within the house must be saved at all costs. It will be no wisdom to extinguish the fire at the cost of the lives within. The authors of modern civilization have given too much weight to the exoteric view of human life, and, therefore, it cannot satisfy the same members of human society who possess the esoteric view. The wrong type of civilization can be accepted as being good in itself only by dormant souls, and it requires to be overhauled from every side by those who are awakened.

Some 450 years ago Lord Chaitanya Himself appeared as a great religious Teacher in Bengal for bringing this

message of the awakened soul home to everybody. That remains the only hidden treasure for all humanity, nay, for the whole of this mundane universe. The whole world is painfully labouring under the pressure of a wrong civilization and paying a heavy toll for all the misdoings. The beginning of human civilization proper dates only from the establishment of Varnashrama Dharma. The system of Varnashrama Dharma was long long ago in practice in India, but with the fall of the indigenous civilization of India, the Varnashrama Dharma has also been wrecked. Time is ripe for the revival of Varnashrama Dharma under the guidance of the Teaching of Lord Chaitanya, and we are glad that there is missive light already shining. The modern civilized people are out to lord it over Nature or Maya, and they are trying their utmost to control the forces of Maya. But they do not know that Maya cannot be really overcome by any conditioned soul.

An awakened soul can point out that all our frail tactics to avoid the traps of the deluding energy are nothing but waste of energy and throwing stones in the darkness. Therefore, a warning halt should be sounded for the endeavours of all conditioned souls if they do not desire to be victims of Maya. The Message of Lord Chaitanya needs to be broadcasted all the world over for thorough overhauling of the *Wrong Civilization*.





# Round the Gaudiya Maths

## Sree Gaudiya Math, Calcutta :

Sree Gobardhan Puja and Sree Annakut Mahot at Sree Gaudiya Math Calcutta, were celebrated with grandeur and pomp on November 14. The peak of food including over a thousand varieties of sweets and cooked food was offered before the Deities. Srimad Bhagavat was read and explained and Puja and Aratrika were performed with great solemnity. Streams of visitors poured in from early morning till late at night to have a gansen of the holy Annakut.

## Sree Purushottam Math, Puri :

Editor was staying at Sree Purushottam Math. Many respectable gentlemen who came to Puri for short stay took the opportunity of meeting Him. On November 8, Mr. B. B. Roy Choudhury, Bar-at-Law, Calcutta, High Court, Messrs. Probodh Chandra Lahiri B. L. and Byomkesh Lahiri B. L. Pleaders, Palma Bar and Mr. P. C. Mukherjee of Calcutta, visited the Math and listened to Harikatha from the Editor. On November 9, S. J. Madan Mohan Pattanaik, Pleader, came to the Math and listened to religious discourses on Srimad Bhagabat from the Editor. On November 10, the Editor spoke on the different stages of devotees before a large gathering including S. J. Sourindra Nath Sarkar M. A., B. L., Advocate, Bagra. On November 14, the Annakut Utsab was held and performed at Sree Chatak Parbat. On November 18, the Editor explained several passages of Srimad Bhagabat and Brahmasamhita before the devotees at Chatak Parbat.

On November 19, He explained clearly the import of the passages of Sree Chaitanya Charitamrita reading :

कृष्ण यदि छुटे भक्ते मुक्तिमुक्ति दिया ।

कभु भक्ति ना देन राखेन लुकाइय ॥

( चे: च: आदि ८१८ )

कृष्ण कहे, आमा भजे मागे विषय सुख ।

अमृत छाड़ि विष मागे, एइ वड़ मूल ॥

आमि विश्व, एइ मखें विषय केने दिव ?

स्वचरणामृत दिय, विषय भुलाइव ॥

( चे: च: म: २२३३-३६ )

## Sree Gaudiya Math, London :

Mahamahopadesak Pandit Aprakrita Bhaktisaranga sailed from Colombo on November 1, and arrived at London on November 20. He has been sent there to preach the tenets of Sree Krishna-Chaitanya Mahaprabhu.

## Sree Ramananda Gaudiya Math, Kovur :

On November 16, the devotees of the Math read and explained Srimad Bhagabat at the house of S. J. N. Krishnamurti Pantulu Gannu at his earnest request. Many respectable ladies and gentlemen assembled there.

## Sree Chaitanya Math, Sree Mayapur :

Sree Rashjatra Exhibition was opened at Sree Chaitanya Math on November 24. A number of stalls were arranged, with dolls and scenic representation delineating the Leela of Sree Sree Krishnachandra at Braja in an interesting manner. Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj delivered a lecture addressing the audience, befitting the occasion.

# Publications of the Gaudiya Math

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1. Sree Krishna Chaitanya Rs. 15-0-0
2. Life and Precepts of Sri Chaitanya
- Mahaprabhu By Thakur Bhakti Vinode 3rd Ed. 0-4-0
3. Nambhajan—By Bon Maharaj 0-4-0
4. Vaisnavism: Real & Apparent 0-4-0
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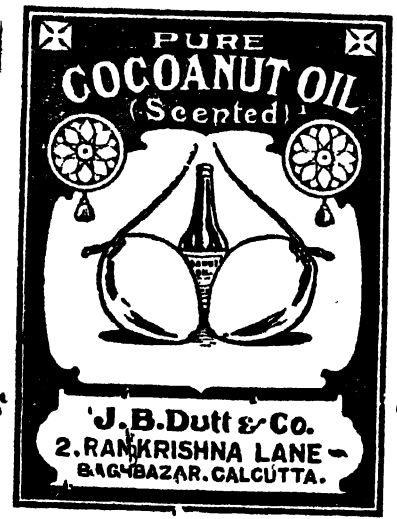
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# The Harmonis

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### Religious Education

Religion in India does not receive any State support. It also does not receive its due attention from many of those who are now-a-days seeking to represent the political views of India.

The alleged reasons in both cases are partially the same viz., the supposed impossibility of framing a religious policy that will be acceptable to the followers of all religions.

The public contention of some of the leading Indian politicians that religion is a secondary and unimportant issue and may be neglected for attending to the other more urgent matters of feeding and clothing the hungry masses, does not, of course, represent the traditional attitude

of the Indian people towards religion.

The people of India even to lay would not agree to relegate the formulation of a sound religious policy by the Indian State to an indefinite future after the economic and political problems of the country have been solved (?) (without the help of religion). But nevertheless, the chance of the attainment of public solidarity on any question, at any rate in this country, appears to us to rest upon the immediate adoption of an enlightened religious policy by the State.

The people of India can really unite for this purpose. They are not just now in a position to unite on any other

issue. It had always been the most important function of the State in ancient and medieval India to liberally foster the religious activities of the people.

Enlightened support of religion by the State would enable the people of India to receive sound ideas on religion from competent teachers. It would prevent fanaticism and blind superstition and concentrate the best thought of the country on the basic problems of life. The national State cannot hope to function successfully in a country that values its religious tradition above every thing else, if it chooses to utterly neglect the cause of religion.

The efficient regulation of private religious endowment has been engaging the attention of Indian politicians and Legislatures for some time past. The religious education of the people had been provided by these endowments. But the institutions have been allowed by the State as well as the public to neglect the work for which they were endowed. The almost total abeyance of religious instruction has been supplemented by the provision of exclusive secular education by the Universities under direct State management which has produced a class of greedy self-seeking middle class many of whom are now clamouring, not for the application of the religious endow-

ments to the revival of organised religious instruction which was the original purpose of those endowments, but for their diversion to purely secular purposes.

The utter falsehood of the myth that religion has been the cause of all the difficulties of the world, which is rapidly becoming the creed of our young hopefuls, requires to be brought home to the people by applying the funds of all available private endowments to the diffusion of religious truths as experienced by truly God-fearing souls.

The provision for the careful study and conscientious exposition of the principles and practices of all religions should, therefore, be recognised as the immediate duty of the State in India. The Indian State should ensure for all religions, which are essentially one, an effective chance of progressive culture on scientific lines on their own free initiative.

In this democratic age it is not possible for the State to act in any matter except under the driving pressure of strong voluntary organisations of the masses.

There are surprisingly few organisations in the world for advocating the cause of religion in a really scientific spirit. The impersonalist view, which favours a policy of tolerant neglect of positive religion preparatory to its wholesale

suppression, has captured the press, platform and pulpit. The comparative study of religion under the lead of empiric scholars has also proved to be an obstacle rather than a help, on the path of the real culture of religious living.

The intellectual pursuit of apparent local truth is mistaken by empiric scholars as the spiritual culture of real truth. Religion is concerned with eternal life. It is thoroughly practical, although transcendental. But intellectualism cannot touch even the outermost fringe of the transcendental plane of positive religious practice. It is futile to speculate about the perfect life from the plane of elected imperfection and ignorance. This is true knowledge.

The reality and higher excellence of the spiritual plane are proclaimed by all revealed religions. The comparative student of religion has to carefully investigate the nature and validity underlying their particular claims before forthwith denying the very existence of the spiritual plane for no better reason than that he can have no actual experience of the same till he begins earnestly to culture his spiritual life. The transcendentalists declare that the experience of religious truths is attainable also by conditioned souls by following the revealed methods of spiritual pupillage. The transcendental truths, however, admit of negative exposition for the refutation of the

*a priori* objections of the rationalistic schools.

I have ventured to make these statements from my slight experience of the practice and teaching of Mahāprabhu Sree Krishna-Chaitanya, received from the real spiritual preceptor. It is possible to teach the revealed religions in a really scientific manner by the service of descended transcendence as explained by Mahāprabhu Sree Krishna-Chaitanya. This experiment is being actually tried by the Gaudiya Maths on an all-India scale. It makes the proposal for the study of the system one of practical interest. At these institutions it is open to all persons to make a first hand study of the methods of spiritual living promulgated by Lord Chaitanya in conformity with the fullest import of the Vedic revelation.

The comparative study of revealed religions can be taken up by modern Universities, without departing from scientific methods, on the basis of the teaching of Lord Chaitanya. This branch of study should be given facilities at least equal to those that are provided for the investigation of the problem of life by the inductive methods. There is spiritual life in everything, which in man is capable of being cultured by definite processes which constitute the distinctive message of the revealed religions. The teaching



of Mahaprabhu supplies the clear connecting link between modern mentality and the message of transcendence.

The method detailed by Mahaprabhu Sree Krishna Chaitanya is categorically different from the method that is being at present followed for the study of religion in the East as well as West. The futility and inapplicability of the inductive method to the study of transcendence are self-evident.

Sree Chaitanya declares that there is a perfectly rational method of spiritual education for calling into play the dormant faculties of every soul, that it is only by such awakened activity of the faculties of the soul that the Absolute Truth is approachable for His service, and that the results of this method are fully ascertainable by careful observation and experiment.

## Service vs. Exploitation

Every form of mundane activity is exploitation, every form of spiritual activity is service. There can be no greater monstrosity than to pass off exploitation as religion.

Sree Viswa Vaishnava Raj Sabha was founded by Sree Jeeva Goswami for giving publicity to the Teachings of Mahaprabhu Sree Krishna-Chaitanya. It was revived by Thakur Bhaktivinode about fifty years ago. Sreenad Aprakrita Bhaktisringa Goswami, our beloved Goswami Prabhu, has been deputed to England by our Divine Master, Paramahansa Srila Bhakti Siddhanta Saraswati Thakur, Spiritual Head of the Sabha, for preaching the

religion of loving service (prema-bhakti) taught by Mahaprabhu Sree Krishna-Chaitanya to the peoples of Europe and America. Goswami Prabhu is Secretary of Sree Viswa Vaishnava Raja Sabha.

The Message of loving service which Goswami Prabhu is carrying to Europe, should find a response in every heart that does not seek to exploit one's worldly advancement.

Tridandiswami B. H. Bon Maharaj had knocked at the doors of many distinguished Englishmen in London for over two years. He was sufficiently appreciated for his personality to be able to form an

association of the well-wishers of the Sabha in London. But it would be rash to opine that all the members of London Gaudiya Mission Society are impressed by the Teaching of Mahaprabhu Sree Krishna-Chaitanya to any appreciable extent as they have been by the charming personality of Bon Maharaj. A path has undoubtedly been opened to the hearts of the members by the pioneer efforts of Bon Maharaj, and it is not unreasonable to expect that Goswami Prabhu should find it comparatively easy to obtain a gradual hearing for the Message that we have received from our Divine Master.

The conception of service that is envisaged in the Message and Career of Sree Krishna-Chaitanya is not properly known to most of the so-called Hindus. It is not properly known to even the most eminent European Indologists.

The utter newness of the Message is a very good reason why it should have been tardily received by those very scholars who would have normally announced it to their countrymen. No English scholar has yet made any serious study of the publications of the Sabha. No English journal has cared to publish any review of them for the information of the nation.

We know that it is not possible for any person, not excepting the scholars, to be seriously interested in the Teach-

ings of Sree Krishna Chaitanya except through previous personal association with His pure devotees in His service. Such service is necessarily at first offered in a different spirit from that in which it is accepted. But by such unconscious association in the function of the real service of God a person very quickly develops one's latent faculty for conscious service.

It will fall to Goswami Prabhu to pick up more persons who are inclined to serve the Sabha. This means that it will be necessary to approach all likely persons willing to serve the Sabha from inside. Such offer will establish contact with the real work of the members of the Sabha and should enable a person to realise, however dimly, the truth that the members of the Sabha are exclusive servants of God and that they are absolutely free from any trace of worldly aspirations, good, bad or indifferent.

Service of God alone has power to make a person truly cognisant of his spiritual nature. Service of God is the natural function of the soul and is performed on the plane of the soul. No physical or mental function is service of God. Physical and mental activities are inspired by malice. The service of God is inspired by love.

A great scholar is bound to be malicious if he or she is disinclined to serve God on the plane of the soul.

The service of God is not to be found on the physico-mental plane on which all empiric researches and studies are carried out. By such activities one deliberately tries to do harm to one's soul and the souls of all other entities. This is true of the empiric theologian as of the empiric scholar.

It is incumbent on all persons to seek the real service of God. If any person does not wish to serve God, he is bound to become, by such unwillingness, an exploiter of his and other people's misfortunes due to similar aversion. He will be malicious, knowing full well that the practice of malice is the worst possible offence against his own real nature. But he unfortunately loses the capacity of realising that his malicious policy, by God's kind providence, is bound to defeat itself. He is strongly persuaded, against his better judgment, that he has a real interest in the success of his malicious policy. By such perversion of judgment the deluded state is brought about. This mundane world affords congenial scope for these wrong deluded activities.

Neither the worldly pessimist nor the worldly optimist can have any conception of the real nature of the service of God. It is a most thankless task, in a world which is madly malicious, to hold up the ideal of unworldly loving service of God and humanity which constitutes the kernel

of all true religious teaching. The soul is harmed by successful as well as by unsuccessful worldliness. The soul is benefitted by unmixed unworldly godliness alone.

True godliness is very different from political, social and domestic virtues. These latter constitute the domain of world Ethic. But we have to seek, not any worldly paradise, but the real Kingdom of God. We should be able to find the Kingdom of God now and here if we really try to find it. It can be found as soon as the soul who is now dormant, being perversely unwilling to function on his own natural plane, can be persuaded to give up his policy of active suicidal perversity.

What is necessary is to persuade our wilfully despairing soul to believe in the eligibility of his pure nature to walk on the path of love. It lies partly with him to give up the path of malice or worldliness. It is also practicable for the sincere seeker of the path of service to find the same in a concrete form i. e. in terms of the duties and relationships with God analogous to those that are available in this world with sinful man.

One can be actually established in our spiritual function of the loving service of God by listening to the Message that the revealed Scriptures have been eternally delivering to the

world by the lips of God's chosen agents i. e. of those who actually walk in the path of His unalloyed service.

No climatic, racial or linguistic barriers or monopolies can prevent the delivery of the Message of Divine Love by the elected servants of God.

The distinctive Excellence of the Message which Sree Krishna-Chaitanya delivered to the world consists in the fullness and concreteness of its exposition of this Truth. That exposition is centered on the Divinity of the Name 'Krishna'. No better choice of ground could have been made for stemming the whole malicious worldly activity at its source.

If the 'word' can be controlled, every activity of man is automatically regulated. The word is the clearest method, the method *per se*, of self-expression. If God is Reality, He cannot also be mere abstraction of mundane experience. He is the Absolute Concrete, the Emporium of all concrete principles. This position can be fully discussed by reference to the fundamental concrete, the word or His Name. Such an invitation, even from the epistemological point of view, is not *prima facie* unscientific. It is an invitation for joining battle on the concentrated transcendental issue.

The Name 'Krishna' is not approachable except by the method of service. There are hearing and hearing, speaking

and speaking. The speech of Absolute-realised souls is different from that of conditioned souls. The hearing that is practised by the former is also similarly different.

The Name 'Krishna' is Krishna Himself, the Absolute Person. To be able to hear the Name 'Krishna', the function of loving service *in the form of hearing* is to be exercised. In order to hear names that are symbols and expressions of worldly objects, it is necessary to exercise the familiar form of the exploiting or dominating hearing activity. By this latter method of hearing, the Name 'Krishna' is not *served*, is not realised as the only Master, or God Himself.

The Name 'Krishna' is not any mundane word. He is not the Sanskrit word 'Krishna'. The Sanskrit word 'Krishna' can be uttered and heard by all conditioned souls. The Name 'Krishna' manifests His Appearance only on the spiritual lips of unconditioned serving souls. He can also be heard only by the spiritual ears of souls disposed to serve the Divine Name by *dominated* hearing.

So the function, which every conditioned soul is invited by Sree Krishna-Chaitanya to exercise *ab initio* on the path of spiritual endeavour, is the serving function of the unconditioned soul, or the function of love. It is the natural function of all souls. The

conditioned soul can attain to the service of Krishna only by the awakening of his effective willingness for His concrete service. If such a soul listen with due submission to discourses about Krishna from the lips of serving souls, his inclination of service is strengthened and is enabled to become dynamic by offering properly instructed hearing to such discourses. Thereafter, Krishna, Who is identical with His Name or Word or Transcendental discourse regarding Himself, takes the initiative for endowing the willing soul with the requisite eligibility for His service.

## Love of Krishna (Krishna-Prem)

### The State of Lovelessness

The Supreme Lord Sree Krishna-Chaitanya after diksha (spiritual enlightenment by the mercy of the Divine Preceptor) was overpowered by the realisation of His utter lovelessness for Krishna. This realisation caused Him so much agony that it led Him to renounce home, family and country for avoiding the society of those who did not sympathise with His sorrow.

It is not possible to love Krishna till he is pleased to show Himself and permit the entry of the soul seeking for His love to His Own Realm. The Supreme Lord had a glimpse of Krishna. This made Him realise the state of His Own utter lovelessness by producing for the first time real hankering for His love.

In other words, in consequence of the mercy of the Divine preceptor Sree Krishna-Chaitanya was enabled to have the sight of Krishna which engendered the dormant faculty of love for Krishna in His soul. Therefore, it was possible for Him to engage in the eternal quest of the love of Krishna in an agony of loving separation.

No conditioned soul is in a position to realise the nature of love of Krishna till he obtains His actual sight by the mercy of the Divine Preceptor who performs this function by the power of Krishna Himself.

The Supreme Lord enacted the Pastime of going through the process of diksha for the benefit of all souls and for His Own-Particular Divine Pleasure which is disclosed by the

memorandum of Swarup Goswami, His constant associate during the concluding period of His Manifest Career in this world.

The Magnanimity of the Supreme Lord in disclosing His Divine Pastime to the view of the people of this world is not realisable by those who are unaware of their own real lovelessness for Krishna. Such persons are naturally unable to sympathise with His Purpose and Teaching.

The word 'love', which is applied to our unnatural attachment to the things of this world for indulging causeless malice towards the All-love and every entity, is an unsuitable equivalent for *Krishna-Prema*.

It is necessary to listen to the tidings of Krishna-Prema from the lips of pure devotees who are wholly unattached to the things of this world. Those who explain Krishna Prem in terms of mundane love are the worst offenders against the principle of loving devotion. Krishna-Prema is the best gift of Krishna. It is the only cure of the fell malady of mundane love.

The Supreme Lord Sree Krishna Chaitanya's incomparable Magnanimity consists in the fact that He has made Krishna-Prema available to all persons who follow His Teaching which is identical with His Conduct.

It is not possible to love Krishna in the way we love father or mother,

son or daughter, wife or friend in this world. It is not possible to love Krishna if one loves father or mother, son or daughter, wife or friend. But the Scriptures narrate that Krishna is loved in his Own Realm as consort, son, friend and master. Psilanthropists at once jump to the conclusion that it is possible to love Krishna in the way we love our mundane relations, friends and masters. Such anthropomorphism is never countenanced by the Scriptures. The love of this world is malice and as such is categorically opposed to love of Krishna. Krishna is the only Object of true love. When Krishna is not loved, malice, in the twin forms of mundane love and mundane hate, is practised against our own selves and all entities under the delusion that it is love. It is not possible to realise that this is so till we are relieved of the mundane delusion by the mercy of the Divine Agent of Krishna Himself. The Agent is the Guru. The Figure of Sree Krishna Chaitanya is that of the Supreme Guru, the Guru of Guru. Lord Nityananda is the Guru of all entities. Sree Krishna-Chaitanya is the Guru of Lord Nityananda.

### The Spiritual Concrete

Those, who are given to speculate about the Absolute with the resources of their perverted intelligence, arrive at the wrong opinion that the

Absolute is a formless idea, a colourless and featureless conception of the human brain, who has and should have no objective existence of His Own. While the unthinking mass are no less inclined to subscribe only to such religious views to which they have been born. Few cultured persons, in India or abroad, are fully aware of the fact that the Name Krishna is not a Sanskrit word. Fewer persons know that the Name, Form, Attributes, Activities and Entourage of Krishna are Divine Identities and inconceivable by the limited and misleading resources of the perverted mundane ego.

The average orthodox Hindu thinks that he can understand the Nature of Krishna as a matter of birth-right. He supposes Krishna to be exactly like any other human being and necessarily approachable in the same way as one's mundane acquaintances. But it is a blasphemy to declare Krishna to be on a level with any mundane entity or as at all approachable by mundane faculties.

But the offensive temerity of the psilanthropic Hindu is more than matched by the opposite offence of the pedantic refusal of philosophers and scientists to recognise any existence that is not perceptible by the human senses. They affect to regard the narrative of Krishna's supermundane Deeds at best as only an allegory for serving certain mundane purposes. Anything

concrete is in their judgment necessarily mundane.

The Name, Form, Attributes, Deeds and Entourage of Krishna are regarded as historical matters that have been subsequently deified by a grateful posterity. Reverence for the Amorous Deeds of Krishna, is similarly regarded as an immoral invitation to the culture of promiscuous and revolting sexual excesses by the conserved survival of the practices of naked savagery.

Much time and attention have been devoted by modern scholars to tracing the historical 'origins' of the "Krishna Cult", and widely differing conclusions have been propounded which need not be repeated at this place. These conclusions are sought to be explained by referring them to the actual practice and belief of uncivilized persons of now-a-days. Most modern thinkers through some such prejudices reject without a hearing the claim of transcendence for the Name, Form, Attributes, Deeds and Entourage of Krishna appearing on the lips of His devotees. The really cogent reason for doing so is the necessity of rejecting what is not amenable to the forms of scientific scrutiny by our defective intellect. If they are asked to agree to the claim of transcendence, they suppose they cannot do so except by abdicating their function as thinkers. They suppose they should be naturally

unwilling to commit what appears to them although quite irrationally to be an act of unnecessary suicidal folly.

Such fears are perfectly groundless in regard to the Teaching of Śrīe Krishna-Chaitanya. The Name, Form, Attributes, Deeds and Entourage of Krishna are super-mundane and inconceivable by human intelligence. Śrīe Krishna Chaitanya does not suppose that this can be understood by any person who has no access to transcendence. He does not propose that it is to be accepted by any person on trust. The uttered words themselves supply the only concrete, practicable method for testing the truth of their propositions before their acceptance by any person. The method they enunciate is simple and intelligible as a working basis for positive super-mundane investigations. It is as follows :

### The Name Krishna

The Name Krishna makes His Appearance on the lips of His pure devotees. Those who listen to the Name from the lips of His devotees by the method of honest enquiry, absolute submission and offer of personal service, are enabled to realise His Transcendental Nature.

In proportion as the Real Nature of the Divine Name of Krishna is realised, one's faculty of love of Krishna is roused into activity and simultane-

ously all mundane attachments cease to have any hold on such a person.

These propositions have nothing unbelievable or objectionable about them. They require us only to admit the possibility of the Descent of the Divine Name to the plane of our deluding cognition in the concrete form of mundane word through Divine apostolic succession.

Such occurrence need not appear to be *prima facie* impossible on an impartial consideration. Its validity should, of course, be carefully tested by the proper method. These methods are deducible in a concrete form.

Nobody is invited to commit an unpardonable folly. Every one is invited to study a series of Descended Transcendental Events by the method that is really applicable to such study. If the transcendence of such Events is disbelieved on the ground that mundane tests, which alone are available to us at present even with necessary precautions, are inapplicable to them, it is tantamount to rejection of their claim without a hearing.

The Name Krishna possesses the full Initiative and has the Power to enable us to hear His Real Voice if we desist from hearing Him, the Absolute Master, by the unsubmitive exercise of our faculty of hearing. When we hear the Name Krishna from the lips of His devotee, we seem to hear



Him as a word of the Sanskrit language. But we need not suppose that we really hear Him so long as we hear only a mundane word. The Name Krishna is not any mundane word. The Krishna does not manifest His Appearance on the lips of those who do not serve Him on His Own Plane. The word Krishna uttered by a non-devotee is not the Divine Name in spite of external resemblance.

As soon as one hears the Divine Name Krishna, one is thereby rendered eligible for loving Krishna.

### The Guru

The Guru is no other than the pure devotee of Krishna. One who has realised the Divine Nature of Krishna is Guru. The Guru has heard the Name. The Guru is enabled by the Name to serve Him with his lips. The Guru chants the Name at all time. The Guru has no other function. When a person is fortunate enough to hear the Name, he realises the truth of this. By hearing the Name a person is lifted to the plane of the Name and can view things as they really are.

Those who deny the existence of the Guru deny the existence of transcendence. The Guru is the transcendental medium for the descent of transcendence to the plane of deluded human cognition. He is the connecting link between the mundane and the transcendent. How else would the

deliverance of the soul from the bondage of the flesh be possible?

### How to find the Guru

But how is it possible for a deluded soul to recognise the real Guru?

Every one can find the Guru if one really wishes to serve Krishna. Those who have received the mercy of the Guru carry the tidings of the Guru to all other persons. Eternal associates of the Guru descend to this mundane plane for preaching the truth. The Guru Himself comes down for His Own Divine Purpose. Lord Nityananda is the Guru. The Supreme Lord Sree Krishna Chaitanya is Krishna Himself wearing the complexion and Mood of His Divine Counterwhole or Servitor. The Guru is the manifestive self of the Divine Counterwhole.

One must wait till the true tidings of the Guru reach one's ears in the self-manifest form from the lips of pure devotees who possess the power to make him known to all sincere seekers of the mercy of the Guru. Let every one keep his ears open to receive the true tidings of the Guru when they do reach him and to be on his guard against false prophets or evil companions. No one who sincerely seeks for the truth will miss the mercy of the Guru. Those who prefer the local and temporal, to the Absolute, Truth will obtain what they seek, because the soul can be given only what he himself wants to have. (To be continued.)

## Sree Alalnath Artasram

### A Spiritual Home for Distressed

The Teaching of Lord Chaitanya, as sanyasi or missionary, was given to the world principally from the Holy City of Sree Jagannath Deva. Srila Gadadhar Pandit Goswami, who represents the path of loving, as distinct from reverential devotion, which is the distinctive Teaching of Lord Chaitanya, was commanded by the Lord to reside permanently at Sree Purusottam Kshetra for worshipping Sree Gopinath which he continued to do till shortly after the Disappearance of the Lord when he also departed from this world. The worship of Sree Gopinath after the method of Sree Gadadhar is the acme of the worship of the Gaudiya Vaishnavas in the disciplic line of Sree Rupa Goswami.

Srila Thakur Bhaktivinode performed 'bhajan' at Puri for several years. The present Gaudiya Acharyya, His Divine Grace Paramahansa Srila Bhakti Siddhanta Saraswati Thakur, has established a permanent centre of preaching at Sree Purusottam Kshetra close to the temple of Sree Gopinath where Sree Gadadhar Pandit Goswami performed his bhajan. This preaching-centre at Puri bears the name of Sree Purusottam Math which is dedicated to

the worship of Sree Sree Radha-Govinda and Sree Sree Gaur-Gadadhar.

The inmates of the local leper colony came in due course to learn about the Teaching of Mahaprabhu from the preachers of Sree Purusottam Math. A few discharged lepers have offered their service to Sree Brahma-Gaudiya Math at Alalnath and have been permitted to organise an Artasram for the purpose.

The spirit of service that prevails among the inmates of Alalnath Artasram deserves to be made known to the public as affording a clue to the nature of the solution of the manifold evils of our mortal sojourn that is offered by the Teaching of Mahaprabhu.

The members of the Artasram have settled on the outskirts of the village on a few acres of waste land, belonging to the Math and have taken to agriculture and horticulture.

Their activities are dedicated to the service of Krishna under the guidance of the devotees of Sree Brahma-Gaudiya Math. They follow voluntarily the rules of devotional life that are observed at the Math. They participate in the services of the Math and attend to discourses on the Teaching of the Supreme Lord from

the lips of devotees of the Math by humbly avoiding personal contact with other persons. During their leisure they talk about what they have heard, and study or read aloud to themselves devotional books in Oriya and Bengali that are approved by the Mission.

They are not ambitious of special uplift. They are content to serve the devotees in the spirit of unreserved humility and complete submission. This spirit is incomprehensible to those who do not possess their purity of trust in Mahaprabhu.

The members of the Artasram are grateful to the devotees of the Math for arranging their effective segregation from the rest of the world and are in a position to realise the Mercy of Mahaprabhu for accepting their unique method of service.

They have been relieved of all thoughts of their poverty, disease and other physical hardships through their accepted service of the Supreme Lord. They not only do not grumble, but are unspeakably grateful to the devotees of the Math for providing them the chance of service.

Their behaviour to one another is on the ideal of the Math. No one among them wishes to receive any personal service on one's own account from another; but, at the same time, every one is anxious to serve others in their service of Mahaprabhu. Their

organisation is based upon the principle of spiritual service.

They accept the service of others only when they are commanded by the devotees of the Math to accept such service. They welcome all kinds of hardship for the service of the Mission being in a position to realise that such trials afford them the opportunity of learning to serve the Lord without any expectation of return in any mundane shape.

No member of the Artasram would like to exchange his condition for that of any other person, either prince or peasant, of this world. Every member only prays to be kept constantly employed in the service of the Lord and His devotees.

Such perfect humility and contentment are possible only in pure devotees of Mahaprabhu through His non-evil-producing Mercy. It is neither possible nor necessary for the recipients of His Mercy to seek for their sensual gratifications. They are in a position to taste the unmingled bliss of the service of the servants of the Lord through the service of Mahaprabhu. The taste of bliss of spiritual service can alone cure by its redemptive deliciousness our unnatural hankering for the pleasures of the flesh.

There is categorical distinction between the popular conception of altruism and the service that is rendered

to all souls for their lasting benefit by pure devotees of Mahaprabhu. As a matter of fact that form of altruism which applies itself to the alleviation of the physical and mental sufferings of humanity by mundane contrivances leaves untouched the cause of all suffering which is in the soul.

It is the soul of man that is really distressed, and not his body or mind. The malady of the soul has taken the forms of the physical body and material mind. To suppose that a sound mind in a sound body is the ideal state of well-being for the soul is almost as wise as to suppose that a perishable house in a state of repair is identical with its immortal inhabitant.

The body and mind are destructible. What is the use of maintaining and embellishing them for a brief existence at the cost of unremitting toil and much suffering to oneself and to others? Have the philosophers been able to establish a case for altruism without bingling the issue whether it is also beneficial in the long run?

Mahaprabhu and the Shastras have unequivocally placed the path of service of God above those of good works (altruism) and knowledge dedicated to the enjoyment of man. A person who loves a leper or studies the cure of leprosy forgetful of his duty to the soul, that is characteristic of empiric science, thereby commits an act of

malice against his own soul as well as the soul of the person whom he wants to help.

This is unfortunately a revolutionary statement as things go now-a-days, but is fully entertainable if the facts of our ordinary experience are viewed in the light of the Teaching of the Shastras as illustrated by the Career of Mahaprabhu.

Kindness to the body and mind is cruelty to the soul. The soul's concerns are thereby suppressed by the hostile claims of the body and mind. But we should really be concerned only about our souls. We should be interested in the body and mind for the sake of the soul.

Why do we suffer from the pangs of disease, privation, birth and death? Does the soul suffer these miseries in his essence? Evidently, no. They are all suffered in the body and mind. If the body and mind could be got rid of, will there be any further possibility of suffering? The Shastras as well as common sense say 'no'.

But how are we get rid of our body and mind? Are they destroyed by death? This does not seem to be possible. So long as the cause of our possession of the body and mind continues, how may we expect their cessation? It is more likely that the destruction of the body and mind by death is followed by the immediate

production of another body and mind conformably to the causal position at the time of death.

Neither the physical body nor the material mind is carried to the post-mortem plane. But, the principles of both, ~~be~~ <sup>are</sup> carried. So there should be no escape from them by death.

Those who hope for immortality by the immortalization of their mortal body and mind, hardly stop to consider the enormity of the misery that would result from the realisation of their immoral wish. What they really mean is that the principles of body and mind are indispensable to immortal as much as to mortal life. This is a sound view. But mortality is brought about by means of the material body and mind. The material body and mind fulfil their true purpose, in the economy of existence, by their liability to death. They would have been very differently constituted if they had been meant for immortality.

The soul has his spiritual body and mind. They are immortal. It is only necessary to realise one's spiritual body and mind for achieving immortality. It is for this reason that it is necessary to get rid of our material body and mind, as they prevent us from realising our spiritual body and mind.

There is a method of using the

material body and mind for getting rid of them for good at death. The Shastras and Mahabrahm teach us this method."

We cannot get rid of our material body and mind unless we agree to culture the function of our souls. In proportion as the soul begins to function, the hold of the material body and mind on us is loosened. It is just like the disappearance of the darkness of night by the approach of sun-rise. It is not possible to get rid of darkness till it is light.

The concerns of the material body and mind constitute the principle of spiritual darkness. They are opposed to the requirements of the soul just as darkness is opposed to light. The so-called altruists mistake darkness for light. Good works that are meant for the benefit of the body and mind are as much opposed to the interests of the soul as bad works. Goodness is of the nature of reaction against badness, and *vice versa*. There is no qualitative difference between them. It is so, because they concern the material body and mind which are unwholesome by their constituent principles.

It is not necessary for any person to do bad acts, nor good acts. Both of them tend to bind us to this essentially unwholesome, recurring mortal life. Both of them leave the soul without any relief.

This knowledge, which is derivable from experience, is also misleading in as much as it can only make us pessimistic and prefer the path of asceticism or physical and mental suicide.

It is necessary for us to give up both enjoyment and asceticism in favour of a third alternative. Or rather, it is not necessary to give up anything, because it is not really possible to give up mental and physical activity till a substitute has been found. We can and should cultivate the function of the soul. It is called by the Shastras the service of God.

We should betake ourselves to the path of service for its own sake. We must not suppose that good or bad works or asceticism has anything to do with this path. It is the third path. It is all sufficient. Nay, the other paths are wrong paths, and are opposed to the path of service. The activities on the other paths should be gradually replaced by the activities on the path of service.

It is this which the members of Alalnath Artasram are trying to do in pursuance of the Teaching of Mahaprabhu. Alalnath Artasram is not a colony of discharged lepers trying by the method of co-operation to improve their material body and mind. They have no such purpose. They have in view the benefit of their souls and their methods are in entire conformity with their purpose.

They have offered to serve Sree Brahma-Gaudiya Math in the same manner as the devotees residing at the Math. It is an offence against the principle of devotion to suppose that a devotee is liable to disease, death or any of the conditions or unwholesomenesses of mortal existence. Those who presume to keep aloof from a devotee by reason of the apparent diseased condition of the body, commit an unpardonable offence at the feet of the devotee of God which effectively prevents all progress of the offender on the path of devotional endeavour and hurls him down to the lowest depth of spiritual degradation from which he can be rescued only by the mercy of the devotee against whom the offence is committed, by the method of seeking in all humility his forgiveness and most carefully abstaining from all further offence.

The devotees of Alalnath Artasram abstain from mixing with other people through humility which is the concomitant of pure devotional natures. But their humility should not mislead any person to suppose that the devotees of Mahaprabhu can be lepers whose society should be avoided for altruistic and medical reasons.

Every leper who professes to be a devotee of Mahaprabhu, is not necessarily such. But the real devotee is not a leper even if he chooses to exhibit for

a while a diseased exterior for affording us the chance of his service out of his causeless mercy.

The service of Mahāprabhu is open to all persons through the service of His pure devotees who bear no malice against any one. The devotees of Mahāprabhu are neither altruists nor

ascetics who practise malice against the soul of man by wilfully pandering to the needs of the material body and mind which are opposed to the requirements of the soul. The realisation and active service of this truth can alone restore peace and contentment to our souls during our mundane sojourn.



## The Gaudiya Math

*By Prof. Nisi Kanta Sanyal M. A.*

### The Life of the Gaudiya Math.

Those who look for the life of the Gaudiya Math in any other principle than its absolute dependence on the Teaching of Sree Krishna Chaitanya transmitted through the writings of Sree Rupa and interpreted to this Age by Thakur Bhaktivinoda, are sure to miss the real truth regarding this unique institution. The truth is not kept unto themselves by the inmates of the Math. It is the function, the only function, of all inmates of the Gaudiya Math, to propagate the Teaching of Sree Chaitanya Mahāprabhu by word and deed to all persons who are sincerely desirous of

listening to the same. It is only necessary to lend one's unbiassed ear for a short time to an inmate of the Math to be able to learn the unvarnished truth at first hand.

### The Gaudiya Math is not any mundane Institution.

The Gaudiya Math is not any building of brick and stone for the residence of a miscellaneous company of persons whose activities serve no useful purpose of man. But those who expect to find a centre of humanitarian activities in the Gaudiya Math are bound to be disappointed. Sree Chaitanya Mahāprabhu distinguishes in his Teaching between

humanitarian activity and the eternal function of all souls. Those who practise humanitarian activities are not spiritually benefited. They are led into such activities by their ignorance of the nature of the soul and the real cause of the miserable condition of man. In their endeavour to lessen the sufferings of humanity by superficial and erroneous methods, they aggravate the universal malady. Sree Chaitanya teaches us to direct our efforts not to the needs of the body and mind but to those of the soul. The Gaudiya Math accordingly concentrates on the method by which the soul of man, as distinct from his body and mind, may be extricated from the worldly sojourn itself. The unceasing efforts of the Gaudiya Math for serving the spiritual interests of humanity and opposing all activities that are detrimental to our souls are, of course, of no use in furthering the erring temporal purposes of deluded man. But the Gaudiya Math knows and acts up to the conviction that the sufferings of man cannot be cured by humanitarian methods. The members of the Gaudiya Math are endeavouring to find their souls and the soul of humanity by seeking the service of Transcendence by the causeless mercy of the Acharyya. They desire nothing short of the realisation of the life eternal, to live and move and have their being on the

transcendental plane of the pure serving soul. They have offered themselves to be used by the Acharyya as the mediums of communication of the Message of transcendence to all conditioned souls who can otherwise have no access to the same. They have realised, however, imperfectly, that every activity that is truly directed to the service of the Absolute has power to repatriate the soul from the exile of the worldly sojourn which is the cause of human misery. The inmates of the Math do not cultivate any mundane interest. The Gaudiya Math is the transcendental plane of the exclusive pursuit of the highest good, the radical cure, as distinct from the seeming amelioration, of all suffering.

#### **The Gaudiya Math teaches the eternal function of the soul.**

The eternal function of the soul is overlaid by the harmful abnormal activities of the conditioned state. It is never possible on the initiative of the physical body and erring mind to serve the transcendence even if we have the good fortune to learn about it from the lips of the inmates of the Gaudiya Math. We must listen to their discourses by the right method, the tidings of which also are conveyed to us by the discourses. If we do so, we are enabled to gradually realize the absolute necessity of making our unconditional surrender to the guidance of the Acharyya for the right under-



standing of his Message. God is pleased by our submission to His Agent to impart to us through the Acharyya His Own Divine Name and Mantra by the audible chant and inaudible recital of which we are gradually liberated from the shackles of the senses on obtaining the sight of the Feet of Krishna, the Only Object Who is worthy of the spontaneous attachment of our unconditioned souls. The inmates of the Gaudiya Math are constantly engaged in calling upon all souls to avail the mercy of the Acharyya by the method of submissive listening to the transcendental discourses. This function is in full conformity with the teaching of the entire body of the spiritual scriptures of this country which declare the acceptance of the unconditional guidance of the *bona fide* Acharyya as the indispensable condition precedent for the realisation of one's own proper self and the eternal function of the same by the method of submissive listening. This is the *shrauta pantha* or the path of submissive listening. It is the Vedic dispensation. The Divine Sound is Veda or Knowledge of God identical with God. Submission to the Divine Sound is submission to the Absolute Truth. No submission to the Absolute Truth is real unless it implies equally unconditional submission to the bearer of His Message or the Saviour Acharyya.

• **It is the only institute of its kind.**

The Gaudiya Math alone informs us that the function of the soul is not attainable, that it is sure to be obstructed by mundane endeavour. It is not attainable by our intellectual efforts, nor by the performance of good works. The function of the soul can be cultivated only by the revived faculties of the soul on the plane of unalloyed spiritual existence. It is possible to attain to our spiritual life by following the guidance of self-realised souls which involves and renders possible abstinence from all mundane activities.

**Its institutional character is almost universally misunderstood.**

The Gaudiya Math has been advertising its aims and objects and its methods for the attainment of the same in the most unambiguous manner viz., by the words and deeds of all the inmates of its numerous branches and its wandering preachers. But in spite of its vigorous propagandist endeavours, the general public is hardly correctly informed of its character. The unique nature of its purpose and method has necessarily raised up a numerous body of opponents who believe in intellectual and humanitarian activities. It has been vehemently condemned by the orthodox sections of the Hindus. It has been supposed to be dogmatic, reactionary and uncultured. The intellectual sections have

kept aloof from it in sheer despair and in almost open contempt. The average so-called religious person feels scandalized by the open depreciation of all good work. Everybody is persuaded that an institution which goes against the opinion of the generality of mankind is automatically proved to be wrong and absurd. It is this inert self-complacency that has prevented most persons from lending their serious attention to the preachers of the Math. They have seemed to hear its message only out of their condescending courtesy. They have not listened to the Message as to a matter of immediate practical importance. They have not felt the necessity of lending their really serious attention.

**It has nevertheless received wide charitable and moral support.**

But it continues to receive the hearty support of numerous members of all communities. It is carrying on a world wide propaganda on voluntary contribution most of which is collected by its preachers from charitably disposed persons. Those who give to the preachers of the Gaudiya Math, as a rule, do so unconditionally. It is on this kind of disinterested charity that, the Gaudiya Math is subsisting through years of economic depression unprecedented in the annals of mankind. No Indian institution run by Indian money has ventured to

launch out on a European propaganda for the dissemination of the purely spiritual standpoint of this country. This absolute sincerity of purpose has not failed to appeal to the tenderest sympathies of many persons in England and Germany. But it is not easy for persons now-a-days to disown completely every bond of mundane existence by unconditional reliance on the Truth Who is utterly ignored by the whole world. The faith is humanity, which is the basis of European civilization, is not prepared, naturally enough, to distinguish clearly between the temporal aberrations and the eternal interests of all animation. It is too large a proposal to be swallowed on the impulse of the moment. But as far as can be judged from the words of sympathy from those very quarters from where unqualified opposition was most expected, it is not to the largeness of the proposal that objection need be feared but to its apparently unpracticable nature. European instinct is, if anything, thoroughly and aggressively pragmatic. It refuses to stop in order to listen without reserve. Ever so many enthusiasts are constantly clamouring for a hearing for their panaceas. They have no time to spare for all, even if they wished. They are prepared to give only a short hearing. They might stick on (if they suppose that at least a *prima facie* case has been made out

by their visitor for his cause. On this basis the preachers of London Branch of the Gaudiya Math have received assurances of sympathy and practical support from responsible quarters both in London as well as in Berlin.

### **The spiritual Head of the Gaudiya Mission.**

The Gaudiya Math is the instrument and counterpart of His Divine Grace Paramahansa Paribrajakacharyya Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj. It lives and moves and has its being in the Founder-Acharyya. The 'Gaudiya' which is the mouth-piece of the Gaudiya Math also speaks to the world with the voice of Sriha Saraswati Maharaj. In order to form any true conception of the personality of the Spiritual Head and Founder of the Gaudiya Math one should pour over the illuminating pages of that unique periodical. The point of view and method of exposition of the Gaudiya are unapproachable in respect of their loyalty to and spiritual insight into the complete bearing of the Sanatan Dharma, eternal function of all unalloyed souls.

The 'Gaudiya' worships, in its own pregnant words, at the shrine of the Bhakti-Siddhanta-Vani (lit. the utterances of the Acharyya which are the language of realisation of the principle of unalloyed service of the Absolute). Sriha Siddhanta Saraswati Maharaj's words are the language of devotion itself.

The Acharyya of the Gaudiya Math always speaks out the whole truth and nothing but the truth. It is this which makes his language universally acceptable against the most cherished convictions of his audience. It is supremely thought-provoking. It always goes straight to the point, not to the expected but to the point needed for the prevention of any misunderstanding.

The inmates of the Gaudiya Math and its sixty and more offshoots, numbering several hundreds, literally hang upon the utterances of their Divine Master. They find nothing more attractive and more inspiring than the slightest word of the Acharyya. This is the reason why the 'Gaudiya' is read with absorbing attention by every one of them. They always find in the 'Gaudiya' the answer to their spiritual questionings. The 'Gaudiya' is, as it were, the light to guide their steps on the path of unadulterated service. In the columns of the 'Gaudiya' they catch the sound of the well-known voice of their Master. They like no other direction except that of the 'Gaudiya'.

But what does the world outside the Gaudiya Maths think of the 'Gaudiya'? They find the 'Gaudiya' unanswerable and terribly uncompromising. It always calls the spade a spade. It is battering down all the barriers of ancient superstitions and misunder-

standings with a pitiless penetrating vigour that is almost unbearable to those who are not unusually well-prepared for complete disillusionment. The entire field of Hindu religious beliefs and practices have been surveyed and assessed at their proper spiritual valuation by this constructive critic of Sanatan Dharma—who is undeterred by fear or favour in the scrupulous performance of his duty as the accepted instrument of the Acharyya for effecting the spiritual awakening of this sophisticated age.

Srila Saraswati Thakar sets all stores by the spoken and written words of those whom he has been pleased to employ for the purpose of bearing his Message to every household. He is the ideal Acharyya or practising teacher of Vedic dictum that the utterance of the unvarnished truth can alone call into play the slumbering energies of our souls and dispel all doubts and fears.

God manifests Himself in this world as the utterances of His devotees. The Divine Logos appearing on the lips of His pure devotees is the only real Manifestation of the Absolute in this plane of delusion, ignorance and misery. Brick and mortar do not make the Temple of God. "O Narada, I do not dwell in Vaikuntha, nor in the heart of the meditating yogis. I abide wherever my devotees speak of Me." This

is the motto of the Gaudiya Math and distinguishing characteristic of the personality of Srila Saraswati Thakar.

Srila Saraswati Thakar is realised by his fortunate disciples as no other than the power of the Word of God, identical with God Himself. His Omnipotence is most fully manifest in God as the Word. This is the most fundamental principle of the Vedic revelation. The Veda mean literally the knowledge. But the Vedic knowledge can be heard. Hence the Veda is designated as the Shruti or the heard.

The inmates of the Gaudiya Maths find it possible to commune with their Divine Master only through the ear. They are always eager to listen to the words of the Master and his disciples. They find the 'Gaudiya' to be the living word of the Master. They peruse the words of the 'Gaudiya', think on them and convey them to those who come to them for learning the tidings of the Gaudiya Math at the first hand.

It is impossible to adequately emphasise the supreme necessity of listening to the words of the pure devotees for the eternal well-being of our souls. The words of the inmates of the Maths can alone convey the true impression of the transcendental personality of the Acharyya to those who are prepared to recognise their utter inability to learn about the true

by the empiric method resting upon perception by the senses. The words of the pure devotees are transcendental sounds, identical with the spiritual objects signified by them. The knowledge they communicate is full objective knowledge. This is the only method of communication as well as of reception of the Vedic knowledge. The transcendental sound is self-manifest knowledge. The Acharyya is identical with his utterance. He has the power to enable those who sincerely believe in the utter futility of all other methods and are also prepared to recognise the transcendental nature of his words, to *hear* him in his words. There is no other way of *knowing* what he is. This is the realisation of every inmate of the Gaudiya Maths.

There is a great mystery behind this realisation. No sooner does the transcendental sound enter the sealed ear of our souls at some rare fortunate conjunction, it dispels once for all the hankering for sensuous living in all its forms. The senses are informed with a new quality which makes them disinclined to seek for gratification from the point of view of the round of mundane duties and occupations must appear to be ruinous to earthly well-

being, as it really is. But that is only the unimportant half of the story. The disinclination is not a negative and destructive break of the mind. It is the result and concomitant of the awakening of dormant faculties and senses which are realised as the corresponding spiritual entities whose operation and satisfaction are possible through the guidance of those who belong to the plane of the unconditioned soul. In these guided operations, although they are carried on by the material organs so long as these happen to be in one's way, it is really the awakened soul who acts for a purpose that is exactly the opposite of the object of sense-gratification.

The awakened soul cries out in anguish like Thakur Billamangal "Ever since my mind has been happily engaged, like the bee courting the lotus flower, in serving the Feet of Krishna, that ever-fresh emporium of the taste of unequalled bliss, the recollection of association with the fair sex makes my countenance go wry with disgust and the mouth to spit in right earnest for expressing its unutterable loathing." This is the attitude of the awakened soul towards all sensuous activity that is productive of sense-gratification.

(To be continued.)

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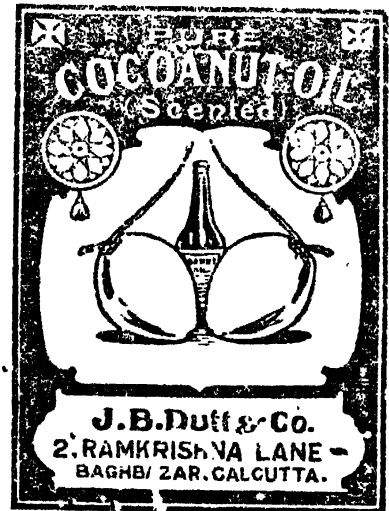
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